

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 23, 1987

Published Since 1877



Members of Christ Temple Baptist Church congratulate their pastor and founder, Eddie Jones, on his receiving the associate of divinity degree at New Orleans Seminary. The mission in

Pascagoula, was the first black Southern Baptist mission in the state of Mississippi. (Photo by Breena Kent Paine)

Soldiers kill 24 in Haiti; volunteers return safely

By Eric Miller

PORT-AU-PRINCE, Haiti (BP) — Despite rioting and roadblocks in Haiti, a group of North Carolina volunteers "felt calm" because they knew churches back home were praying for them.

Soldiers killed 24 people and wounded 90 others the first week in July in Haiti during violence related to strikes against the government. Organizers of the strikes, which started in late June after the Southern Baptist volunteers had been there a week, say the strikes will continue until a three-man governing council steps down from office.

But that didn't keep the 10-man construction team from North Carolina from finishing their work in the interior of the country and returning

home July 5. Using \$15,000 raised by 29 churches in North Carolina, the volunteers built a house for a national pastor and part of a school, said Paul Gordon of Troy, N.C., the group leader.

Two additional volunteer teams scheduled to arrive later in July and in August have been advised by missionaries in Haiti not to come.

With Haitians mixing mortar and carrying blocks, the volunteers finished the construction they had set out to do. Two volunteers preached in two crowded worship services. Others donated shoes, shirts and tools to the Haitians. One Haitian accepted the gifts with tears.

As their departure time approached, they rode in Jeeps and a truck toward Port-au-Prince, not knowing

whether an airplane would be at the airport to return them to the United States. They drove on bad roads at 10 to 15 mph for 14 hours, occasionally stopping to fill ditches dug across roads and remove log barricades placed by strikers.

They drove past cars that had been smashed and burned by strikers because occupants had tried to remove barricades. As they crossed a river, water rose to the headlights and "we started to feel the Jeep float," Gordon said.

Finally they reached the airport and found that a plane was there to take them home.

Eric Miller writes for the Foreign Mission Board.

Baptists feed Mozambican children

MAPUTO, Mozambique (BP) — Southern Baptists have begun a project to feed starving street children in Mozambique, where famine and war have produced a food shortage predicted to take as many lives as the recent Ethiopian crisis.

The denomination plans also to distribute seed and farm implements throughout six areas of the country.

Southern Baptists decided to release \$30,000 immediately to begin

the feeding program after John Cheyne, relief planner for the denomination's Foreign Mission Board and Southern Baptist missionary Jim Brock talked with Mozambican officials in early July. Cheyne visited Maputo, capital of the southeastern African nation and then flew over stricken rural areas.

Published reports from inside Mozambique say up to 2 million people could die even if relief equal to

that provided in Ethiopia were begun immediately. At least 1 million people are estimated to be inaccessible, surrounded by fighting. The United Nations has estimated up to 4.5 million Mozambicans face starvation.

In the Southern Baptist feeding program, national Baptist workers will serve malnourished children in five areas a dish of rice topped with vegetables and soup.

What's inside?

Editorials

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N.O. student starts first black mission

By Breena Kent Paine

NEW ORLEANS (BP) — Churches that once were racist are now opening up, according to Eddie Jones, a student at New Orleans Seminary who started the first black Southern Baptist mission in Mississippi.

To become a Southern Baptist and fulfill his "vision" of an evangelistic church with outreach, ministry, Sunday school and church training programs for blacks, Jones had to cross barriers of racism.

Jones, who graduated in May from New Orleans Seminary, was not always a Southern Baptist. His decision to join the denomination only came three years ago, when he wanted to start a church that would emphasize outreach in ministry to blacks.

"A lot of pastors in our area were not concerned about starting up another church. They felt like we had enough," said Jones. But he felt there was no ministry to blacks that stressed the things he wanted stressed.

Jones had started a Bible study at noon in a shipyard in Pascagoula, Miss. One of the men who attended the Bible study suggested that he talk with the director of ministry for Jackson County Baptist Association, David Lee.

Lee's "prayer was to do some work with blacks," said Jones. For years the association had been trying to start such a work but had been unsuccessful. Jones' vision was an answer to that prayer.

"He said they would help me if I started a Southern Baptist mission," said Jones.

So, Jones was ordained as a Southern Baptist minister in early 1984. "One of the things that made me excited about being Southern Baptist was that they had the same vision."

They had the funds, they cared, and they were willing to help "without any regret," he said.

"There was an elderly white man at the questioning session for my ordination. He was weeping and crying, and said that he'd been praying that the Lord would have a ministry with the blacks. And he was happy and excited . . . that the Lord would let him live to see this day."

But Jones had many barriers to cross. "A lot of blacks and a lot of whites let me know they were against it," he said. "National Baptists wanted to stay National Baptist, and Southern Baptists, Southern Baptist."

"But what color is love?" asked Jones. "Love is you and me, that's what it really is. I am love — Jesus Christ in me." Many are "blinded," he added. "They don't see the real reason why I'm there. They see it as, 'You sold out to the white man,' rather than 'God's using you to reach people for the Lord.'"

"But we shouldn't look at Christians as white Southern Baptists and black National Baptists; we should look at them as Christians," he said.

Faced with criticism and prejudice, Jones "asked the Lord to confirm my ministry in Southern Baptist work." And God did. At the first Southern Baptist church where he preached, two people accepted Christ as Savior.

Jones took the sign as a green light. He started Christ Temple Baptist Church in his living room. However, in the meantime, he preached in other Southern Baptist churches. "A lot of racial areas I went into just to break the ice," said Jones.

He tried, unsuccessfully at first, to find a church to sponsor the new mission. Finally, Ingalls Avenue Baptist Church in Pascagoula agreed to be a sponsor.

It was not long before several other churches began "pitching in and helping out," said Jones. Now "the churches are all open" to helping out the black Southern Baptist mission.

In fact, two other black churches in Mississippi have become Southern Baptist.

Jones said: "The Mississippi Baptist Convention has opened their doors up to blacks in more ways than one. I don't see any prejudice standing in the way. It's totally a major breakthrough. We are examples of what it really should be."

In three years, Christ Temple Baptist Church has grown from seven people meeting in the Jones' living room to an enrollment of about 160 meeting in an actual church building. In the first year alone, 30 to 40 people were baptized.

Sponsored by neighboring churches and the Jackson County Baptist Association, the church maintains mission status but is involved in a number of ministries in the community. "We have a good outreach program, a food closet, a clothing closet, a bus ministry to bring in the poor, low-income areas," Jones reported.

He has been trained by the Southern Baptist Sunday School Board to be a black church development specialist in the areas of Sunday school and church training. "I work with the state Sunday School and training director to help meet the needs of blacks in the state of Mississippi in those areas," said Jones.

He and his wife, Barbara, have four children — Regina, 9; Kena, 7; Christina, 5; and Eddie Jr., 8 months.

"We want to be a beacon light in our city," Jones said, "that kind of light that would challenge all churches, whether black or white, to work for the Lord."

Breena Kent Paine writes for New Orleans Seminary.

Editorials . . . by Don McGregor

A map for peace

A lengthy statement by Herschel Hobbs, pastor emeritus of First Church, Oklahoma City, in support of the report of the Southern Baptist Peace Committee, appears in this issue of the *Baptist Record*. We join Dr. Hobbs in calling for support of the committee's report.

Dr. Hobbs surely deserves the status of being the elder statesman among us. He has served Southern Baptists very well indeed over many decades. He has been president of the Southern Baptist Convention, and this led to his being the chairman of the committee of state convention presidents who made up the committee that formulated the Statement of Baptist Faith and Message. Since that time he has been called on again and again to interpret the intent of that statement. Always his interpretations have been on the conservative side.

Dr. Hobbs also is serving on the Peace Committee. So he has been called on twice at very critical times in Southern Baptist life. He has served nobly. He is highly respected among Southern Baptists. His Sunday School lesson commentaries are used throughout the convention as a basis for teaching.

In the article, Dr. Hobbs answers some questions that have been asked about the committee's report. They were points that needed clarifying. No one could have done that better than he.

The *Baptist Record* has called for the acceptance of the Peace Committee's report even before it was made known. We see no reason to back away from such a position now that the report is public.

The Peace Committee was formed by action of the Southern Baptist Convention. It evolved out of concepts put into motion by Charles Pickering, a Laurel attorney, when he was president of the Mississippi Baptist Convention. Pickering serves as vice-chairman of the committee. Those early efforts by Pickering resulted in a nationwide fellowship of state convention presidents that still continues. Frank Gunn, pastor of First Church, Biloxi, is now the president of that group. This is an aside to the Peace Committee matter, but one must appreciate the accomplishment of Frank Gunn in becoming president of the state convention president's fellowship. Each person is president of his state convention for only two years, and there are 37 state conventions. So to become president of the group is an honor.

The Peace Committee has suggested a set of guidelines by which we may chart our course. They have been printed a couple of times in the *Baptist Record* and are listed in the entire report of the committee as it was presented over the space of two issues. There are some things in the report that everyone can agree on. There are some things that will not find 100 percent agreement. But it is a good and reasonable and responsible report. The committee worked hard for two years in coming to conclusions and fashioning its report.

Good things have come from the committee's work, and more good things will come if Southern Baptists will accept its precepts. One of the good things was the Glorieta Statement by the six seminary presidents.

This has cast seminary education in the direction suggested by the Peace Committee report.

While it is very likely that seminary education was never quite as far off the mark as it was said to be, the statement by the six presidents and the findings of the Peace Committee noted earlier in this piece and in the article detailing the support of the committee by Herschel Hobbs, will serve to restore confidence in the seminaries as training institutions for our church and denominational leadership.

The Hobbs statement notes that the Peace Committee found only three professors in the six Southern Baptist seminaries who were not teaching according to the Peace Committee concepts. Presumably, this means according to the four points noted in the Peace Committee report. Neither the seminaries nor the professors were named, but words that have been spoken and written over the past several years have seemed to indicate that there were many more than three professors. Hobbs' statement is welcome news.

The Peace Committee's report has been adopted by the Southern Baptist convention by an overwhelming vote. That doesn't make it binding on the churches, and of course Southern Baptist individuals cannot be bound by anything but their own commitment to the Lord.

But it offers a way out of our stifling controversy. The *Baptist Record* is suggesting that it be given a chance to serve as a map that will lead us to peace.



No need for gambling

In this issue the *Baptist Record* is publishing a report of a survey taken by contacting the 10 candidates for the office of governor in Mississippi. The primary election will be Aug. 4. Seven of the 10 candidates replied to the inquiry. It will be noted that all seven of these men were definitely opposed to a lottery or gambling in any form.

In some instances the men noted that they felt that the people of Mississippi are opposed to gambling. We agree.

For the past several years the Mississippi Legislature has been the

scene of battles fought over the possibility of introducing gambling into Mississippi. There is no need to fight those battles. The people of the state do not want gambling.

There were good things promised with the decision to allow liquor to be sold in portions of the state. Those promises never fully materialized. So it would be with gambling. We don't need it. It would bring in more grief than it would provide benefits. We call on the state Legislature to resist any effort to legalize gambling in next year's session of the Legislature.

Guest opinion . . .

Up "Retirement River"

By Tom Miller

member and are matched two-to-one by the church, up to 10 percent of the member's salary. The Annuity Board recommends that members contribute a minimum of 5 percent of their salary monthly. The church then matches by contributing an amount equal to 10 percent of the member's salary.

For eligible members, the Baptist state convention makes contributions which provide supplemental life and disability insurance and additional retirement benefits. Each state convention determines its own eligibility requirements.

— Protection — Can your church afford to pay the salaries of two pastors: one active and one retired? If your pastor retired without adequate income, wouldn't your church help him and his wife? The expanded Church Annuity Plan can help your church avoid this situation.

— Shared responsibility and expense — Churches aren't expected to bear the entire cost of the expanded Church Annuity Plan. Contributions begin with the pastor or other staff

adopt the Plan in a church business meeting. Then a church officer signs the Cooperative Agreement, which is sent to the state convention for certification. Upon approval, your church will receive a monthly statement reflecting the amount you and your staff member have agreed to contribute.

— Trustworthiness — You can put your confidence in the Annuity Board. For almost seven decades the official Southern Baptist pension agency has been serving those who serve the Lord.

Southern Baptist churches should recognize and thank the Lord for retired ministers and their widows. Many of these retirees remain active and effective in ministry, free of worry about financial needs because they — with the help of their churches

— made adequate preparation for retirement.

It would be well for churches that have not already done so to commit to a retirement policy that will benefit the faithful Baptist servants who are still fully active in ministry.

Will your church stand by as your pastor and other staff miss the boat, or will you see that they are booked for a worry-free trip up "Retirement River?"

The Annuity Board can help you arrange the trip. Contact the annuity representative in your Baptist state convention office or call the Annuity Board, toll free, 1-800-262-0511. The annuity representative in Mississippi is Bill Sellers, phone number 968-3800.

Tom Miller is vice-president of the Southern Baptist Annuity Board.

The Baptist Record

VOLUME 111 (ISSN-0005-5778) NUMBER 23
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The *Baptist Record* is a member of Southern Baptist Press Association.

Editor Don McGregor
Associate Editor Tim Nicholas
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Parks invites other groups to trade ideas

RICHMOND, Va. (BP) — Leaders of 36 denominations and organizations active in world missions have been invited to discuss their concerns "in reaching all the people of our generation for Christ."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, is proposing that the discussion take place this fall in the Dallas-Fort Worth area.

In his letter suggesting the meeting, Parks expressed "a deepening concern for more communication" among U.S.-based missions groups. In seeking to spread the faith, he asked, "Is there a way to share information or plans that would avoid wasted effort and lost time?"

Among the denominations queried about the initial meeting are Conservative Baptists, National Baptist Convention U.S.A., Christian and Missionary Alliance, Assemblies of God, United Methodist Church, and Presbyterian Church (U.S.A.). Interdenominational organizations contacted include the Billy Graham

Evangelistic Association, American Bible Society, Wycliffe Bible Translators, Campus Crusade for Christ, and North American Charismatic Renewal.

"None of us is large enough, strong enough, wise enough to make a significant impact on the whole world," Parks said. "We need each other. If we can help each other have a more effective part in world evangelization, we're having a greater impact than if we lived and worked in isolation."

Parks said he envisions a "networking" among the groups — "information sharing, learning from each other, the kind of sharing that will allow each of us to retain our identity." He said he is not proposing anything involving detailed theological concepts or church ordinances.

"We want to talk about how each group can more effectively carry out the Great Commission," Jesus Christ's command to share the gospel worldwide, he said.

In discussing their present activities, future plans and information-gathering efforts, the groups might move toward "a deliberate strategy . . . being certain that all of the world's people groups have somebody praying for and working toward witnessing to them," Parks said.

Many of the people groups — totaling more than half of the world's 5 billion people — are in communist-bloc, Islamic, and other countries where foreign missions work is either prohibited or restricted.

Parks said some groups may want to study Southern Baptists' strength in career missionaries — 3,800 in 110 countries, the vast majority of them fluent in the languages spoken where they live. Southern Baptists, meanwhile, may want to study the methodology of groups with mobile personnel.

Also, Parks said, "Some of the groups are active in countries where we're not."

Missionaries underscore necessity of risk-taking

By Art Toalston

RIDGECREST, N.C. (BP) — When terrorists in Colombia grabbed headlines for their violent acts, a few of Larry Booth's relatives and friends reached for pen and paper.

"Find a safer mission field," they urged him. "There isn't such a place in this world," the Southern Baptist missionary told 1,400-plus Foreign Mission Week participants at Ridgecrest (N.C.) Baptist Conference Center.

Booth, noting that thousands of Americans would die in traffic accidents during the July 4 weekend, said, "Risk-taking continues throughout our lives until the day we die."

"Risk-Takers and Rope-Holders," the theme of the early-July meeting, was underscored with the sobering news that three American missionaries from other denominations and a British missionary had been kidnapped in the Sudan.

R. Keith Parks, Southern Baptist Foreign Mission Board president, acknowledged an increased emphasis in recent months on the risk involved in evangelizing a world marked by

unrest. "It just seems that this has been laid on our hearts by the Lord," he said.

Missionaries aren't the only ones who confront risk, Parks said. Anyone who refuses God's claim on his or her life is "literally running the risk of botching up an eternal soul."

Some pastors, for example, have never considered missionary service. "How can anyone preach from this (Bible) and say to a congregation, 'You do whatever God wants you to do, wherever he wants you to do it,' and never once say, 'Lord, I also am willing?'" Parks asked. "You risk effectiveness as a minister of the gospel of Jesus Christ by refusing to look at the full implications of the gospel you preach."

You risk effectiveness as a minister of the gospel of Jesus Christ by refusing to look at the full implications of the gospel you preach.

Southern Baptists at-large must risk tradition to share their faith with the world, said Bill O'Brien, the board's executive vice president. "What if this denomination moved to a biennial convention?" he asked. "Do

you know how much money we spend on annual conventions? What if we said, for the sake of the evangelization of the world for the next decade, we'll get our business done once every two years?

"Then, in that off year, we'll free up those preachers and other staff members and lay volunteers, and all the money they would have spent at the convention, and send them in partnership evangelism around the world to share the good news of Jesus Christ, both in the hard places as well as the responsive places?"

"What if every believer doubled the tithe in the next 10 years?" O'Brien continued. "(You) couldn't keep up with the latest fashions, couldn't eat the gourmet foods every week."

Otherwise, he said: "The United States churches don't have much to teach the world anymore. If you could stand alongside those who have been oppressed and through the fires of persecution and literally given all they have, what would you say?"

Indeed, countless Christians abroad have made such sacrifices. Dwight

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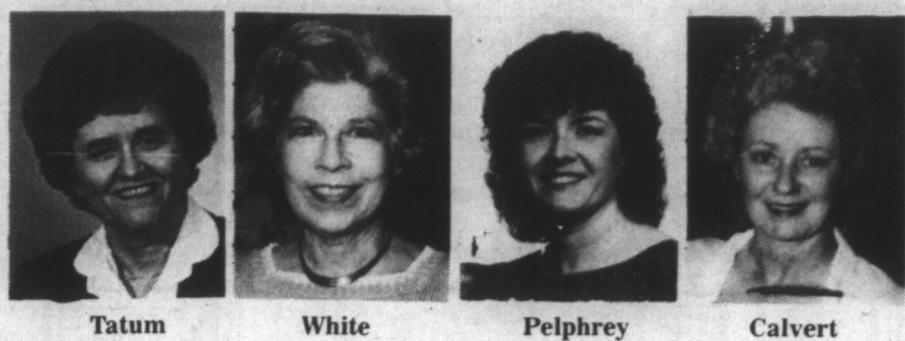


Fancher

Tyler

Taylor

Backus



Tatum

White

Pelphrey

Calvert

WMU schedules training camp for new leaders

Training sessions for newly-elected church Woman's Missionary Union leaders is scheduled for Aug. 10-15 at Clinton's Camp Garaywa. Participants can choose day, night, or overnight sessions.

Day sessions will be Aug. 10-13, 9 a.m. to 3 p.m. Night sessions will be Aug. 10 and 11, 6:30-9 p.m. The overnight program will be Aug. 14-15. Pre-registration is only required for the overnight session, which begins at 4 p.m., Aug. 14, and concludes after lunch the next day.

Those WMU leaders choosing the overnight leadership program will hear Frances Tyler, retired Bible professor at Blue Mountain College. Cost will be \$19 per person. Participants need to bring sheets and towels.

Missions Friends directors and leaders will be led by Patricia Simmons, MF/GA consultant.

Girls in Action directors and leaders will be led by Mrs. Bill Backus, Immanuel Baptist Church, Hattiesburg.

Mission Friends and GA directors and leaders will take a hands-on approach to developing units of study and planning a calendar of activities for the new church year.

Actees directors and leaders will be team-led by Jan Cossitt, Actees consultant, and Cindy Pelphrey, First Baptist Church, Columbus.

Baptist Young Women and Baptist Women will participate in a potpourri of ideas and practical how-to's on the weeks of prayer, mission study, mission action projects and enlistment.

Baptist Young Women directors,

presidents, and secretaries will be led by Monica Keathley, BYW consultant.

Baptist Women directors, presidents, and secretaries will be led by Mrs. L. C. White, First Baptist Church, Greenville.

BW/BYW mission study chairmen and group leaders will be led by Ashley McCaleb, Baptist Women consultant.

BW/BYW mission support chairmen and group leaders will be led by Marjean Patterson, WMU Executive Director.

BW/BYW mission action chairmen and group leaders will be led by Mrs. Robert Calvert, Ashland Baptist Church, Ashland.

Experienced WMU directors and general officers (secretaries, enlistment/enlargement directors, mission action directors) will be led by Mrs. James Fancher, state WMU president.

Inexperienced WMU directors and general officers (secretaries, enlistment/enlargement directors and mission action directors) will be led by Mrs. Jerry Taylor, First Baptist Church, Clara.

Centennial chairmen will be led by Sue Tatum, state WMU vice president, Yazoo City.

During the day, the four age-level consultants will present an overview of their organizations to the WMU directors conference.

Lunch will be served Monday, Tuesday, Wednesday, and Thursday at a cost of \$4.25.

There will be a book store for all sessions.

Inflation catches up with SBC contributions

NASHVILLE (BP) — The economy's tortoise has caught the Southern Baptist Convention's hare.

After racing ahead of inflation for months, the SBC Cooperative Program is locked in a dead heat with the consumer price increase — about four percent annually.

The Cooperative Program is the SBC's convention-wide missions budget, which supports evangelistic, educational and ministry efforts

around the globe. Southern Baptists contributed \$11,851,554 to the fund during June, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

Contributions to the Cooperative Program at the end of three-quarters of its fiscal year are \$98,114,965, or four percent ahead of the same point last year, Bennett said.

That gain compares to a U.S. inflation rate of 4.25 percent.

The Mississippi Mission

BOX SCORES

Each church is considering a suggested minimum goal (Great Commitment) and a maximum goal (Greater Commitment). The target range gives each church an idea of what it required to achieve success for the Mississippi Mission. Listed below are the results of churches reaching or surpassing their low goal in the midst of summer vacation.

Church	Goals	Pledge
Lizana Bapt. Mission, Gulfport	4- 5,000	5,000
Troy, First Baptist Church, Pontotoc	4- 5,000	5,000
Liberty Baptist Church, Pontotoc	6- 7,000	7,000
Valley Grove Baptist Church, Tupelo	5- 6,000	5,000
First Baptist Church, Ripley	57-68,000	103,000
First Baptist Church, Bay St. Louis	39-45,000	\$45,000

Inflation catches up with SBC contributions

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tion rate of about 3.8 percent, said Tim A. Hedquist, vice president for business and finance of the Executive Committee.

The race between inflation and the Cooperative Program has evened out because the inflation rate has sped up while the CP's increase has slowed.

For example, inflation swayed down to below two percent for periods when the CP grew at a 4.5 percent to 6 percent pace.

"We are not disappointed with the year-to-date Cooperative Program total compared to the inflation rate," Bennett said. "But if inflation goes above four percent, we hope receipts will reflect that trend."

Bennett cited two encouraging factors: "First, the three states hardest hit by the farm and petroleum crises — Texas, Oklahoma, and Louisiana — are not as far below last year's giving

levels as some had predicted. We are concerned about the states afflicted with economic problems, and we appreciate the sacrifices they are making for the Cooperative Program.

"Second, the other larger state conventions are leveling off in their giving. Their increases are healthy."

The \$11.8 million total for June represents a 17.27 percent increase over June of 1986. However, it includes about \$2 million which was contributed the last Sunday in May but arrived at the Executive Committee after the books closed on the month. Consequently, the high June actually balances out the low May and presents the Cooperative Program with a fairly accurate picture of its year-to-date status, Hedquist said.

If the four percent rate of increase holds through the final quarter of the fiscal year, the Cooperative Program should receive about \$130 million of its \$136 million goal.

Missionaries underscore necessity of risk-taking

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Baker, a retired missionary who worked in India and Israel, said Christians in northeastern India, for example, are being persecuted by Hindu extremists.

Numerous believers have been killed, others have been attacked or endured job discrimination, and worship services have been disrupted.

Wayne Thorpe, a missionary to Nepal, told of two farmers and a housewife who were candidates for baptism there in the mid-1970s. They were reminded they might go to jail for a year. The farmers were reminded they might lose their land. The housewife was reminded that her husband and children might abandon her. Still, each proceeded to be baptized. Before long, one farmer had been jailed, the other had lost his land and the

woman had lost her family.

Such Christians, Thorpe said, "show the way for us in the West to know God by bearing our crosses. These people indeed counted all as loss to know their Master."

Southern Baptists must not think of prayer as "less important" than the dangers overseas believers and foreign missionaries face, Parks said. Things happen as a result of prayer "that would not happen otherwise. God's power needs to be prayed forth on nations, on Christians, on missionaries serving around the world."

More than 100 people made public decisions during the Foreign Missions Week, including 92 sensing a call to missions-related work.

Art Toalston writes for the Foreign Mission Board.

Agriculturist opens

ANTANANARIVO, Madagascar — Agricultural evangelist Fred Sorrells and his wife, Sami, arrived in Madagascar May 12 to open Southern Baptist work there. About 10 million people live on Madagascar, the

Madagascar work

world's fifth largest island, located off the southeast coast of Africa. The Southern Baptist missionary couple had previously been assigned to the tiny east African nation of Burundi.

Revival Dates

Coopersville, Morton: July 26-31; Sunday, 11 a.m., 7:15 p.m.; Mon.-Fri., 11 a.m., 7:30 p.m.; evangelist, Neil Gant, Pine Grove, Hickory Flat; music evangelist, Bob Seale, First, Morton; LaVerne Summerlin, pastor.

Old Hebron, New Hebron: July 26-31; John McBride, Mississippi Baptist Convention Board, Jackson, evangelist; David DeWeese Bassfield, music; Sunday, 11 a.m., lunch served, afternoon service, no service Sunday night; Mon.-Fri., 8 a.m., 7:30 p.m.; L. C. Anthony, pastor.

Tangipahoa, (Pike): July 26-31; Sunday services, 11 a.m., lunch served, afternoon service following lunch; Mon.-Fri., 9 a.m., 7:30 p.m.; Ron Kirkland, pastor, First, Batesville, evangelist; Darrell Williams, Fernwood, music; Jerry G. Wise, pastor.

Pleasant Grove, (Lincoln): July 19-24; John Merck, Easley, evangelist; Edwin Sudduth, Central, Brookhaven, music; James E. Sanders, pastor.

Antioch (Jasper): July 26-31; Sunday, 11 a.m., 1:30 p.m.; lunch, noon; weekdays, 10 a.m., 7 p.m.; Mark Pinkerton, pastor, Louin, guest speaker; Jelly Welborn, music; Carey E. Bass, pastor.

Hopewell (Scott): July 26-31; Sunday, homecoming, Sunday School, 10 a.m., regular services, 11 a.m., 6:30 p.m.; lunch after morning service; Harold D. Scott, pastor, evangelist; Danny Harrison, music; Mon.-Fri., 7:30 p.m.

Carrollton, Carrollton: July 26-31; Sunday, 11 a.m., 7 p.m.; Mon.-Fri., 10:30 a.m., 7:30 p.m.; Larry Edwards, Mt. Olive, (Carroll); Gary and Lindsay Lewis, Mt. Olive, (Carroll); George Smith, pastor.

Pleasant Hill, New Albany: July 27-31; services nightly 7 p.m.; evangelist, Milton Koon; music, Jeff Garrett.

East Union, Rt. 1, Magnolia: July 26-31; July 26, homecoming services, Sunday, 11 a.m., covered dish luncheon, noon, and 1:30 p.m. service; Mon.-Fri., 7:30 p.m.; David Millican and Tim King, both of South McComb Church, evangelist and music director respectively; Dale Wilson, pastor.

Mount Moriah (Marshall): July 26-29; Sunday, 11 a.m.; each evening, 7:30; Lee Castle, pastor, Slayden Church, evangelist; Gary Phillips, music; Millard L. Swinney, pastor.

Zion Hill, Liberty: July 29-Aug. 2; Wed.-Sat., 7 p.m.; Sunday, homecoming, Sunday School, 10 a.m.; morning worship, 11; dinner on the grounds; gospel singing in afternoon, featuring The Majestics and The Foundation Singers; Marvin Douglass, speaker; Danny Miller, music; Woody D. Rimes, pastor.

Riverside, Waynesboro: July 26-31; regular services Sunday with Dinner on the Ground; Mon.-Fri., 7 p.m.; Donnie Guy, full-time evangelist, messages; Vance Parks, music evangelist; M. H. Waltmon, pastor.

Big Level, Wiggins: July 26-29; Sunday services, 11 a.m., 7 p.m.; Mon.-Wed., 7:30 p.m.; John Bramlett, former pro football player with the Denver Broncos, evangelist; Gerald Simmons, music evangelist; David Grisham, pastor.

Antioch (Rankin): July 26-31; Mon.-Fri., 11 a.m., 7:30 p.m.; Mike Thompson, Maranatha, evangelist; Tim Canterbury, Rock Hill, music director; Larry Duncan, pastor.

Pleasant Valley (Simpson): July 26-31; Sunday services, 10 a.m. Sunday School, worship, 11 a.m. with lunch following; afternoon service, 1:30 p.m.; Mon.-Fri., 7:30 nightly; Jimmy T. Smith Jr., pastor.

Vaiden, Vaiden: July 19-24; Sunday, 11 a.m., 7 p.m.; weekdays, 10:30 a.m., 7:45 p.m.; Tom McLaughlin, BSU director, MDJC, speaker; Jeff King, Durant, music; Leon Holley, pastor.

Conehatta (Newton): July 26-31; 7 p.m.; John Purvis, Taylorsville, visiting minister; Allen Hill, First, Union, music; Mack Carney, pastor.

Oak Grove (Clarke): July 26-31; services, 7:30 nightly; Bobby Walker, pastor; Lynn Mackey, evangelist; Novel Albritton, music director.

Gore Springs (Grenada): July 26-31; Billy Lee Foley, pastor, Macedonia, Myrtle, evangelist; Hollis Ishee, Grenada, music; services, 10:30 a.m., and 7:30 nightly; Bernette Fielder, pastor.

New Sardis (Smith): July 26-31; Sunday, worship, 10:45, covered dish luncheon, services following luncheon; Mon.-Fri., 7 nightly; Charles Burnham, evangelist, Ralph Hall, music; Joe Crout, pastor.

Pinola (Simpson): July 26-31; homecoming, July 26; lunch served at church following morning worship; gospel singing in afternoon; Mon.-Fri., 7 p.m.; Robert Sanders, pastor; Billy Green, pastor, White Sands, Prentiss, evangelist.

Mt. Pisgah, Sandhill (Rankin): July 26-30; W. T. Dixon, pastor; guest speaker, David Manasco; morning and evening services.

Strong Hope, Wesson: July 29-Aug. 2; Randy Adkisson and K. W. Douglas, evangelist team; services, noon, Thurs.-Sat., 7:30 p.m., Wed.-Sat.; John Stevens, pastor.

Mt. Zion, Columbus: July 26-31; regular Sunday services; weekdays, 10:30 a.m., 7:30 p.m.; George Meadows, pastor, First, Pearl, evangelist; Hubert Greer, Brookhaven, music evangelist; David J. Perry, pastor.

Antioch, Leakesville: July 26-31; homecoming, Sunday, regular services, lunch served, afternoon service; Mon.-Fri., 7 p.m.; Wilbur Walters, pastor, West Salem, evangelist; Kenneth Hedgepeth, Rawls Springs, Hattiesburg, music; William Clawson, pastor.

Missionary News

Larry and Cheryl Cox, missionaries since 1975, resigned from missionary service. The Foreign Mission Board approved their resignation at its May meeting. They served in Ivory Coast and since 1980 in Burkina Faso. A native of Mississippi, he was born in Lexington and also lived in Black Hawk and Greenwood while growing up. She is the former Cheryl Keathley of Memphis, Tenn. They may be addressed c/o First Baptist Church, P. O. Box 390, Vicksburg, Miss. 39180.

John and Jean Jacobs, missionaries to Trinidad, have arrived in the States for furlough followed by retirement (address: 681 Perkins Rd., N., Memphis, Tenn. 38122). He is a native of Canton, Ohio, and she is the former Jean Holley of Booneville, Miss. They began serving with the Foreign Mission Board in 1969.

Roddy and Caroline Conerly, missionaries to Peru, have completed furlough and returned to the field (address: Apartado 3177, Lima, 100 Peru). He is a native of Oskyka, Miss. The former Caroline Powell, she was born in Franklinton, La., and considers Oskyka her hometown.

Errol and Mary Simmons, missionaries to Spain, have arrived in the States for furlough (address: 3034-L SW 89th St., Oklahoma City, Okla. 73159). A native of Louisiana, he was born in Baton Rouge. The former Mary Ishee of Mississippi, she was born in Jones County and grew up near Laurel.

Warren and Joannah Rush, missionary associates, have retired from the Southern Baptist Foreign Mission Board and are now living at 372 Ridgewood Circle, Fairhope, Ala. 36532.

Dennis and Margaret McCall, missionaries to Zaire, have arrived in France for language study (address: 15, rue de l'Onyx, 37300 Joue-les-Tours, France). He is a native of Vicksburg, Miss. The former Margaret Hill, she was born in Atlanta, Ga., and considers Louisville, Ky., her hometown.

Karl and Peggy Wallace, missionaries to Peru, have arrived in the States for furlough (address: 785 E. Northside Dr., Jackson, Miss. 39206). Born in Magee, Miss., he lived most of his life in nearby Jackson, Miss. She is the former Peggy Vaughn of Jackson.

Doug Kellum, missionary to the Philippines, has arrived in the States for furlough (address: 681 N. Perkins, Memphis, Tenn. 38122). A native of Mississippi, he was born in Clarksdale and grew up in Tutwiler.

Peace Committee's report 'satisfies' Herschel Hobbs

By Norman Jameson

OKLAHOMA CITY (BP) — Herschel Hobbs is satisfied with the report of the SBC Peace Committee adopted overwhelmingly at the annual convention in St. Louis.

He's not happy with it, but he's satisfied.

"Happy means you get everything you want," Hobbs said. "I don't know of anyone who was happy."

In fact, he advised members of the committee to write all their friends, because after the report was presented, they would have no friends, he said.

Hobbs, pastor emeritus of First Baptist Church of Oklahoma City is on the 22-member committee that labored two full years to find root causes and suggest solutions to solve the controversy that's been spinning Southern Baptist wheels since 1979. Hobbs has not been associated with any political movement within the denomination.

Hobbs has emerged from the obscurity imposed by retirement to become the name most quoted by those arguing the meaning of the Baptist Faith and Message statement of Scripture.

Hobbs chaired the committee that wrote the 1963 statement. Its statement on Scripture declares the Bible has "truth, without any mixture of error, for its matter."

While Peace Committee Chairman Charles Fuller admitted members occasionally disagreed, "it was never true," Hobbs said, that the committee was "divided."

The committee thought of asking the SBC Executive Committee to name a committee of five to implement its recommendations. Then members decided no one "knows more about this situation than the current committee," so it named itself.

"Our purpose is not to police anybody," Hobbs emphasized.

He said when the report listed examples of how most Southern Baptists interpreted certain biblical passages "we were not saying that we as a committee believe this and you have to believe it, too. We're just saying this is what we found," he said.

Hobbs sees the Peace Committee, which plans to meet just once a year for three years, as a place for people to air their grievances without having to bring them before the entire convention.

Hobbs feels that differs from the trustee function in that Peace Committee members could talk informally with the agency and institution presidents about grievances. Such discussions among trustees suffer the burden and tensions of official action.

"We have entered a new era," Hobbs said. "We're going to have to learn to live in the new era. It's sort of like a child learning to walk. He needs

somebody to stand there by him in case he starts to fall."

Hobbs does not claim peace will result immediately from the report, but it marks the beginning point for peace, he said.

Although the committee promised to release its report to Southern Baptists two months before the convention for consideration, messengers received the report just 12 hours before they passed it by 95 percent. The delay, Hobbs said, was due to press reports following the October 1986 prayer retreat in Glorieta.

Peace Committee members and agency leaders met at the Glorieta Conference Center for a prayer meeting and retreat. There, the six seminary presidents issued a seven-point series of commitments — dubbed the Glorieta Statement.

The commitments promised to enforce seminary confessional statements; promised to "foster" balanced teaching; pledged "respect for the convictions of all Southern Baptists;" committed the presidents to pick teachers and speakers from across the SBC "theological spectrum;" promised to lead seminary communities in spiritual dimensions; pledged to support evangelism and missions while emphasizing doctrine and heritage; and announced three national conferences on biblical inerrancy.

"We were on shouting ground" after that meeting said Hobbs. The committee, buoyed in spirit, was ready to start drafting its report.

Then newspapers carried statements by Randall Lolley, president of Southeastern Seminary, and Roy Honeycutt, president of Southern Seminary, that the Glorieta Statement would change nothing at their seminaries, he said.

The Peace Committee was offended, thinking the presidents were backing away from their commitment.

The committee spent its November meeting hashing out its next steps after the apparent vacillation of the presidents. They dispatched the chairman and vice chairman to question Lolley and Honeycutt.

The presidents told them they meant they already were actively pursuing the commitments of the Glorieta Statement. That's why the statement would not change the way they do business.

The Peace Committee received that report at its December meeting and did not get started writing its own report until January, Hobbs said. And that two-month delay kept the Peace Committee from fulfilling its promise.

Teaching at the seminaries has been at the hub of the controversy. The presidents recognized that in their Glorieta Statement. Statements have been made that "the seminaries

are full of liberals" and professors there "teach slop."

Peace Committee investigators found "two professors at one seminary and one at another" who were "not teaching in accord with the beliefs of the majority of Southern Baptists," Hobbs said.

He said he talked to all the seminary presidents, except Russell Dilday of Southwestern, at the convention after the Peace Committee reported. Each, he said, told him there was nothing in the report he "couldn't live with." Hobbs said he knows Dilday feels that way, too.

Hobbs pictured Southern Baptists of the past decade like a summer storm. People milled around, hot and sticky, in ill humor, seeing storm clouds roll in. Then the storm came. Some people got wet but the storm cleared the air and rolled on. Thunder still rumbled, but each roar was further distant.

There will still be some thunder in the convention, he said, but the storm is receding.

Hobbs, who has been in on some of the most significant events of Southern Baptist history, has the long perspective.

"In the past when we've gone through one of these, we've come back to the center," he said. "But because of the political aspect of this one, which we've not had in previous experiences, I think we're going to end up just to the right of center, but we're not going to stay there long. We'll be coming back to the center."

He predicted the return to the center in "five years, probably less."

St. Louis, where the Peace Committee delivered the report, is a special place for Hobbs. He was elected SBC president there 26 years ago.

Norman Jameson is associate editor, Oklahoma Baptist Messenger.

Associations adopt annuity plan

This association has adopted the last reported in the June 4 issue, of the Expanded Annuity Plan since those Baptist Record: Union County.

Revival Results

Sardis (Smith): July 5-9; total of 56 decisions, 18 accepted Christ as Savior and one by letter; Perry Neal, Mont-

gomery, Ala., evangelist; Mr. and Mrs. Jeff Dixon, Bay Springs, music; Pete Pearson, pastor.

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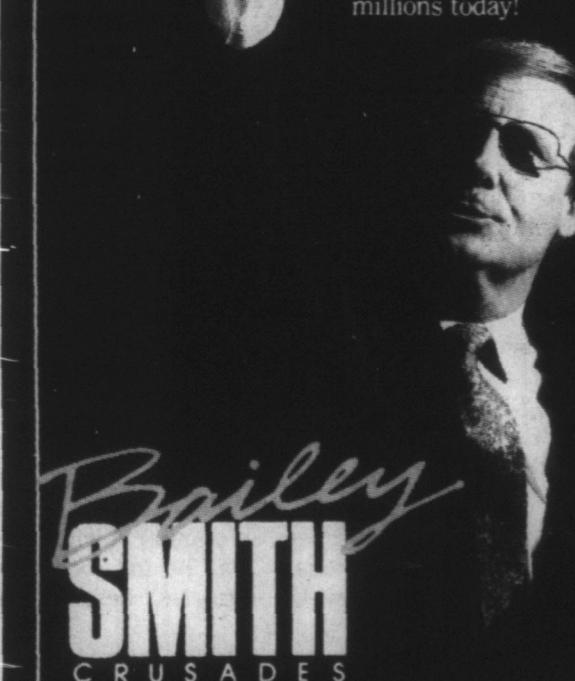
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Tennessee Baptists elect Allen editor

NASHVILLE (BP) — The Tennessee Baptist Convention Executive Board unanimously elected W. Fletcher Allen as editor of the Baptist and Reflector during a called meeting of the board June 26.

Allen, editor of the Baptist True Union, the Baptist newsjournal for Maryland/Delaware for the past four years, will begin his new duties Aug. 17.

He succeeds Alvin C. Shackleford, who left March 15 to become vice-president for public relations of the Southern Baptist Convention Executive Committee.

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Seven of 10 reply to candidate inquiry

A Baptist Record survey of 10 gubernatorial candidates for the Aug. 4 primary election concerning their views on a state-operated lottery elicited responses from seven of the candidates. All who responded registered their opposition to a lottery.

Of the eight Democrat candidates, five responded to the inquiry. Those responding were Ed Pittman, Mike Sturdivant, John Arthur Eaves, H. R. Toney, and Gilbert Fountain. That left no response from Bill Waller, Ray Mabus, and Maurice Dantin.

Both of the Republican candidates replied. They are Jack Reed and Doug Lemon.

The question was, "Would you seek to lead the Legislature in calling for a referendum of legalizing lottery?" In each case, among the seven candidates who responded, the answer was a resounding no.

The other portion of the survey was inviting the candidates to make any statement desired in addition to their answers or in lieu of their answers. The Baptist Record is presenting the statements returned by the candidates. One, John Arthur Eaves, registered his opposition to a referendum in a single word. The others presented varying amounts of material in reply.

These replies follow in alphabetical order:

Gilbert Fountain

On the matter of a lottery if passed by the Legislature: "I would leave it up to the people of Mississippi to vote on it."

With the opportunity of an additional statement, Fountain wrote, "I will not fail you. Will you not fail me."

Doug Lemon

As governor, I would fight any attempt to legalize any form of gambling in Mississippi. The following discussion will address, not only the spiritual implications, but the fallacy of the economics of a lottery.

Since I am a committed Christian, I could not endorse gambling, as it violates the Word of God. Gambling, of course, is a form of greed. "For the love of money is the root of all evil." — I Tim. 6:10.

Other scriptures include Prov. 15:27; Prov. 24:19, 20; Prov. 25:27, 28; Prov. 28:20, 22, 25; Matt. 6:19-21; II Tim. 3:1-5.

There are now 28 states that have legalized lotteries. When Scientific Games, Inc., a division of Bally Corporation, markets their lottery program, they admit that the majority of lottery players are the uneducated. It is Caesar's way of extracting money from the poor. Lottery expenses consume at least 50 percent of total proceeds. When making their presentation, Scientific Games uses the average size state for its projection of revenues. With Mississippi ranked 50th economically, we would only receive a very small percent of the project average.

Lotteries are a regressive form of taxation since they are not based on ability to pay. Advertising propagan-



It is my pledge that I will not, in any way, lead the Legislature to call for a referendum of legalizing a lottery. I will not encourage such a referendum.

As Governor, I will try to lead Mississippi to do things that are good for our society, that are uplifting and morally strengthening. Frankly, I do not believe that gambling in any form would be uplifting to our fellow citizens. However, in our democratic society it is not unusual to allow the general public to express their position through a referendum, but I assure you that as Governor of this state I will not lead in such a referendum effort.

Jack Reed

I am personally opposed to a state-run lottery or to any legalized gambling. Philosophically, I believe that the expectation of getting "something for nothing" undermines one's value system and is harmful to that extent.

However, I also believe that a lottery is the least harmful form of legalized gambling and already exists in many states who claim that its consequences are not serious.

Therefore, I would not feel that it would be appropriate to veto the action of two-thirds (?) of our state's voters.

Furthermore, even though I am a strong proponent of public education, I do not believe that the lottery is justified to support public education, which I feel is too important to be dependent on gambling for its support.

Mike Sturdivant

Frankly, I don't believe that the lottery and gambling in any other form is what the people of Mississippi want and I will not propose it during my term. I would never sign a bill allowing gambling in any particular county in this state that did not have the vote of all Mississippians.

H. R. Toney

I will fight it. I do not believe in gambling for money in any form.

Education group adopts record 548,300 budget

KANSAS CITY, Mo. (BP) — The Southern Baptist Education Commission adopted a record \$548,300 budget during its annual meeting here June 28-29.

The budget, which increased about \$10,000 over the previous year, reflects a 2.4 percent increase in receipts from the Southern Baptist Cooperative Program unified budget.

Bob R. Agee, president of Oklahoma Baptist University in Shawnee, was elected chairman of the commission for 1987-88.

Whitten speaks on postal funding

Congressman Jamie Whitten (D-Miss.) has said that he is highly gratified at House approval of the Treasury-Postal Service Appropriations bill, which includes the restoration of Revenue Foregone funds for the Postal Service.

The bill, which passed 254 to 158, provided funds to maintain postal rates for non-profit, third-class mailers; classroom rates; and second class, in-county mailers. These rates had risen substantially over the past several years. The funds had not been

recommended by the President but were restored by the full Appropriations Committee, which Whitten chairs.

"While the Postal Service is now an independent agency," Whitten said, "we must do what we can to see that these vital services are maintained, especially for charitable and educational purposes."

The bill, which also continues the requirement for providing mail service six days a week, now goes to the Senate.

Letters to the editor

Glenfield history

Editor:

Glenfield Baptist Church would like to have information concerning the history of our church. We are especially interested in old pictures of the church and pictures of the men who served as pastor. We would also like to have biographical information on the pastors and the dates they served at Glenfield. Our church records dated before 1959 have disappeared. Please send any information or pictures to the above address. We will return any pictures if these are the only available sources. Your help will be greatly appreciated by the Acteens who are involved in writing this history.

Acteens,
Glenfield Baptist Church
1032 W. Bankhead Dr.
New Albany, Miss. 38652

fort of the North Delta Baptist Association (Tunica, Quitman, and Coahoma Counties). Plans began last November. Nearly \$20,000 was raised to cover expenses and to provide a love offering for the Jay Strack Organization. An added benefit is that the churches and pastors were strengthened and brought closer together through the crusade effort.

S. M. Henriques, Jr.
Jim Harris
chairmen

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Strack crusade

Dear Sir:

At the June 28-July 2 North Delta Jay Strack Crusade for Christ at the City Auditorium in Clarksdale, crowds ranged from 1,500 to 1,700 each night. Pouring rain did not stop the crowds from coming. Approximately 220 decisions were made, with about 115 of those being first-time professions of faith.

A pizza blast, originally scheduled for a parking lot behind the auditorium, had to be moved to Clarksdale Baptist Church at the last minute because of pouring rain. Still, about 650 teenagers found their way to the church a few blocks away.

The Crusade was a cooperative ef-

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Brotherhood study results in changes

By Jim Burton

MEMPHIS, Tenn. (BP) — A four-year study by the Brotherhood Commission concerning the future of missions education for men and boys has resulted in major program changes which begin in October 1987.

According to James H. Smith, president of the Brotherhood Commission, a Missions Impact 2000 study has created new emphases.

"We had a Missions Impact 2000 committee that studied all the different dimensions that relate to who we are and what we're about," said Smith. "We came to some conclusions. The first was that most of what we were doing was right, but we definitely needed to make some adjustments in our programs and materials."

The Brotherhood's purpose of helping churches involve men and boys in missions will not change, according to Norman Godfrey, first vice president for program services.

"The main need we're trying to meet is to help churches more effectively reach their men and boys and involve them in missions," said Godfrey. "We recognize that a lot of changes have been made in the way churches do church work in the last 20 years and a lot of changes in the way men and boys perceive missions."

Brotherhood programs now will be targeted more specifically for each age group of men and boys in the church, beginning with first grade boys.

Programs will fall under three divisions: Royal Ambassadors, Baptist Young Men and Baptist Men.

Royal Ambassadors include Lads,

grades 1-3, Crusaders, grades 4-6, and Pioneers, grades 7-9.

Baptist Young Men represents the newest dimensions of Brotherhood work. It will include High School Baptist Young Men, grades 10-12, Collegiate Baptist Young Men, and Baptist Young Men, for men 18-34 who have completed their formal education.

Baptist Men serves ages 35 and older. Special emphasis will be given to Senior Baptist Men, ages 65 and older. The new programs for Baptist Young Men target age groups that typically represent an area of decreasing church participation.

For high school students, moving their program out of Royal Ambassadors will help them begin the transition into adulthood.

"We're trying to meet their needs according to their self-perception," said Kenny Rains, High School Baptist Young Men's director. "They do not see themselves as children. They see themselves as evolving young adults."

New organization leads to new publications. (The year "1986 was particularly difficult when all the editorial and art staff were in the process of producing 31 new curriculum books and prototypes for monthly magazines," said Jack Childs, vice president for support services.

The materials were printed by late January 1987 prior to the annual State Brotherhood Leadership Conference and seven Regional Skills Conferences conducted by the Brotherhood staff.

Devotional Ministerial relations

By Jerry Dale Patterson

My favorite part of *Baptist Record*, the part I read first, is the letters. Several have been concerning the relationship between a pastor and the congregation and the alienation that sometimes develops. When there is this alienation, the work of evangelism stops. All of us should be broken-hearted when this happens.

The New Testament deals with this subject very authoritatively. In fact, 20 of the 27 books in the New Testament deal with it in one way or another. One of the most definitive is in I Thessalonians 5:12-13.

And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you: And to esteem them highly in love for their work's sake. And be at peace among yourselves.

Patterson I would have you see three things from this passage:

First, there is a recognition required. Recognize your pastor's call. It comes from God. You cooperated in that call when you called him to be your pastor. Then, recognize his labor. Most pastors put in a sixty-plus hour work-week. Recognize his authority. He is "over you in the Lord" (cf. Acts 20:28). Most church fusses I have observed are over who is going to be boss. Moreover, recognize he is to "admonish you." This is to give you instructions, tell you what to do.

Second, there is a respect that is essential. Paul said to "esteem them highly." This is to hold them in high value. You can tell just about how much a congregation esteems their pastor by what they pay him. Then there is the requirement to love. Love seeks the very best for its object.

Third, look at the two reasons that are given. First, when the pastor's position in the church is recognized, when he is held in high esteem in love, it goes well with the work. God blesses people who honor his servants. Many passages in the Bible teach this. The second reason is that this is essential to peace. It is the only way to "be at peace among yourselves."

Jerry Dale Patterson is pastor, Temple Heights Church, Oxford.



Shome Doler

Faces And Places
by anne washburn mc williams



Shome Doler, 98, sings "Brethren, We Have Met to Worship."

day of his niece, Orena Wade, so he let her ride in his buggy with him to his wedding. She always told him after that that he traded her for another girl that day.

Henrietta and Shome had three sons and four daughters. (One son died in infancy.) "How many grand and great-grand children?" I asked. He said he didn't know!

"Is your grandson, Jon Doler, pastor of First Baptist Church, Raleigh, named for you?"

"Yes, and he's a mighty good preacher!"

His children are James Doler, Eupora; Dorothy Lacey, Memphis; Blanche Allen, Slate Spring; Robbie Watson, Houston; and Cecil Doler, Slate Spring. Another daughter, Celia Ruth Mawk, died in 1985 of cancer.

Every time I meet someone who was born before 1900 I ask if they remember something special about the turn of the century. Usually they say they don't remember anything in particular. But Shome did. He said, "Yes, I was 11 years old. My grandfather was a doctor who practiced medicine during the Civil War. Later, he went to see his patients on his horse. In 1900 I would lead his horse to the horse block and help him mount."

Jonathan Patrick Doler was born March 27, 1889, near Calhoun City. His father died when he was three, so his mother moved their family into the home of her parents, Jonathan and Jane Hardin. "There's their picture," he pointed to the framed photograph of them on the wall of his room. This was the grandfather who was the doctor.

He attended school at Old Hopewell, Calhoun City, Bellefontaine, and Mississippi Heights at Blue Mountain

(only six weeks at the latter.)

He farmed in southern Calhoun County, grew cotton, corn, feed for the cows and mules. "I was 70 before I quit plowing," he said. "I liked to go fishing and squirrel hunting. I built a pond and I could catch some big catfish."

He got ready to fight in World War I, but the war ended one day before he was supposed to leave, so he went back home.

He joined Spring Hill Church when he was about 12 or 15, but moved to Slate Spring and to Bethany Church when he was 24, after he married.

Soon after the wedding, as they were moving Shome's things to the West household, he and Henrietta stopped at his Uncle Eli Hardin's store and bought a clock for \$2.50. She used 21 of her own nickels to pay on the clock and he paid the rest. The clock is still ticking in the home of their oldest child, Blanche Allen. Shome says it's kept working this long because Henrietta kept a small open-ed bottle of kerosene inside to oil its moving parts.

"Good cake is my favorite food, but I like banana pudding, too." His hearing is good, but his vision poor. "There was a *Baptist Record* at our house as long as I can remember, even before 1900, at my grandfather's house," he said, "and I always read it, but I can't see to read now." But when they played darts at the nursing home, he hit the bull's eye every time, even if he couldn't see well! He has lived there for five years. He listens to his radio and his roommate's TV.

Mr. Shome Doler is the most loveable, delightful man I've met in a long time. He walked with me out to the front door to meet W. D., and sang a song for both of us.

Shome married on the tenth birth-

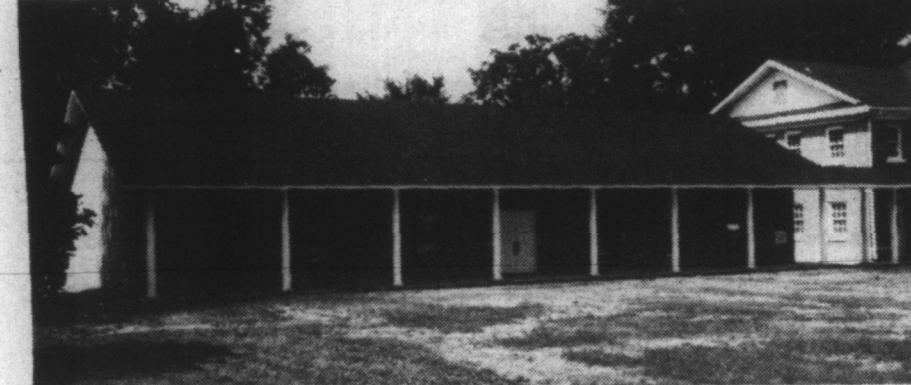
Names in the News

Leslie Hughes, a native of Magee, assumed duties as librarian at Clarke College, June 8.

Hughes attended Copiah Lincoln Junior College and the University of Southern Mississippi, where he received B.S. and M.S. degrees in library science. His previous experience in library work includes working as a night clerk in the Copiah Lincoln Junior College library and as librarian for the Brookhaven Public Schools.

He replaces Mrs. Lynn Baker who left Clarke to assume a new position at the main library on the Mississippi College campus in Clinton.

Mrs. Evelyn Hughey, 71, died June 11 in a Richmond, Va., hospital. Although she has been ill for the past year, the immediate cause of death was pneumonia. Mrs. Hughey retired from a teaching career in 1981.



Georgetown Church, Georgetown, will dedicate its new fellowship hall during homecoming, July 26. The new building was constructed under the supervision of Huntington Lumber Co. of Hazlehurst. A covered dish luncheon will follow the morning service. There will be an afternoon service at 1:30 with special music and congregational singing. Joe Barber III is pastor.

Pleasant Valley (Simpson): Aug. 16; Johnny Jones, Mendenhall speaker; lunch and afternoon singing with the Deacon Quartet of Monticello will follow. Jimmy T. Smith, Jr., pastor.

Antioch (Rankin): July 26; Sunday School, 10 a.m.; morning worship, 11 a.m.; fellowship meal, 12 noon; Larry Duncan, pastor.

Previously, she was a missionary of the Southern Baptist Foreign Mission Board in Spain and Switzerland. She had most recently returned to Europe in 1985 as a speaker for the Spanish Baptist Union's 33rd Assembly in Barcelona. Mrs. Hughey was the widow of John David Hughey, former president of the International Baptist Theological Seminary in Rischlikon and later the Foreign Mission Board's area director for Europe and the Middle East. Funeral services were held June 13 at the First Baptist Church of Richmond.

TIGERVILLE, S.C. — John A. Fincher, former president of Carson-Newman College, has been named interim president of North Greenville College effective July 18.

Fincher, a former Millsaps College professor, will serve the college while a search committee looks for a permanent successor to James D. Jordan who will leave the college July 17 to become the new president of Shorter College in Rome, Ga.

Wake Forest, N.C. — John Cosier has been elected chairman of the student welfare committee of the student council at Southeastern Seminary here. His term is for the 1987-88 school year. Cosier, is a native of Jackson, Miss.

Mt. Olivet Church, 12 miles north of Forest, has been called the "little church with the big heart." Recently, the congregation wanted to be sure that their pastor, Travis Polk, would have a special birthday that he would never forget. Every member of the congregation sent a birthday card to him, from the youngest member to the oldest. Birthday cards and anniversary cards arrived at the pastor's home all week long. Travis and his wife, Charlotte, celebrated their 10th anniversary the day before his birthday.

Paul G. Cain is available for supply preaching or interim work. His address is 805 South Natchez St., Kosciusko, MS 39090 and his telephone number is 289-9451.

Two Southern Baptists will meet with pope this fall

NASHVILLE (BP) — Two Southern Baptist leaders will meet with Pope John Paul II when the Roman Catholic pontiff visits the United States this fall.

Harold C. Bennett of Nashville and Carolyn Weatherford of Birmingham, Ala., will join a small group of U.S. Protestant leaders who will meet privately with the pope Sept. 11 in Columbia, S.C. Bennett is president and treasurer of the Southern Baptist Convention Executive Committee, and Weatherford is executive director of the SBC Woman's Missionary Union.

The pope will greet each leader individually during the meeting, to be held during the afternoon at the home of University of South Carolina President James B. Holdeman. Twenty-four non-Catholic leaders have been invited to participate in the private meeting.

In addition to the individual greetings, that meeting will include presentation of a paper produced by the Americans on the state of Christianity in the United States, a response by the pope and time for discussion.

Following will be a public service of Christian witness in the university's 70,000-seat Williams-Brice Stadium. The service will not be a Mass, but will focus on the family.

Of the private meeting, Bennett said he hopes to share with the pope and other religious leaders "something of the life and work of Southern Baptists."

Off the Record

Dream on! "Yes," the young wife said, "my husband is a big help around the house. Right now, he's taking the baby's name for him." — Alice Waldron

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Effective July 12, 1987

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	Joy of Music Gloria	Country Crossroads	Country Crossroads	Great Churches of America (1)	In Concert	Great Churches of America (1)	Moody Science Series Sunday School Lesson
6	This Is Life Great Churches of America (1)	Life Today	Life Today	Life Today	Life Today	Life Today	Davey and Goliath Goliath
7	Changed	Profiles Sunshine Factor	Profiles Sunshine Factor	Word of Sunshine Factory	Praise Song Sunshine Factor	Pray the Word Sunshine Factor	Sunshine Factory Sunshine of the Yukon
8	ACTS Methodist Hour	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Lone Ranger Adventures of the Lone Ranger
9	Come Alive	One In The Country Crossroads	Catch the Country Crossroads	This Is Great Churches of America (1)	Joy of Life Concert	Christian Lifestyle Great Churches of America (1)	Bill Cosby West Brook Hospital
10	Rights	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening	Our David Wade
11	Catch the Spirit	Life Today	Life Today	Life Today	Life Today	Life Today	Plant Groom Foundations
12	The Baptist Hour	Prime Times Encore Theatre	Profiles Encore Theatre	Word of Life Encore Theatre	Praise Song Encore Theatre	Proclaim the Word Encore Theatre	Jimmy Houston Outdoors Magazine
1	Sunday Selection	Moody Science Sunday School Lesson
2	..	COPE	COPE	COPE	COPE	COPE	Davey and Goliath Goliath Hotel
3	Love's Worth Finding	Psychiatry and You Sunshine Factor	Psychiatry and You Sunshine Factor	Psychiatry and You Sunshine Factor	Psychiatry and You Sunshine Factor	Psychiatry and You Sunshine Factor	Sunshine Set Dressing of the Yukon
4	Joy of Music One in the Spirit	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Spicy Kangaroo Lassie	Lone Ranger Adventures of the Lone Ranger
5	Catch the Spirit of Life	Country Crossroads	Great Churches of America (1)	In Concert	Great Churches of America (1)	Country Crossroads	Bill Cosby West Brook Hospital
6	Insight ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Our David Wade Show
7	..	Profiles	Word of Life	Praise Song	Proclaim the Word	Prime Timers	Plant Groom Foundations
8	Christian Lifestyle The Castle Hills Magazine	Joy of Music Gloria	Catch the Joy of Life	Insight Christian Lifestyle Magazine	Invitation to Life	Strengthen Our Lives	Jimmy Houston Outdoors Magazine
9	The Baptist Hour Working	COPE	COPE	COPE	COPE	COPE	Moody Science Series Sunday School Lesson
10	Joy of Music Gloria	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Davey and Goliath Goliath Hotel
11	This Is Life Sunday Selection	Country Crossroads	Great Churches of America (1)	In Concert	Great Churches of America (1)	Country Crossroads	Sunshine Set Dressing of the Yukon
12	..	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening	Lone Ranger Adventures of the Lone Ranger
1	Proclaim the Word Insights	Life Today	Life Today	Life Today	Life Today	Life Today	Bill Cosby West Brook Hospital
2	ACTS Methodist Hour	Profiles COPE	Word of COPE	Praise Song COPE	Proclaim the Word COPE	Prime Timers COPE	Our David Wade Show
3	Gloria Sunday Selection	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Plant Groom Foundations
4	Jimmy Houston Outdoors Magazine

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By Karen Benson

The \$2 million payment has been applied to the \$5 million debt which resulted when the national staff relocated in 1984 to its new headquarters complex atop New Hope Mountain on the outskirts of town.

WMU's new building was financed with an unsecured loan from AmSouth Bank N.A. in Birmingham.

Contributions to a Centennial Thank Offering are expected to retire the remaining debt when WMU's centennial is celebrated in 1988. When individuals contribute to the offering, they are

also asked to write a brief statement of why they are thankful for WMU. Those messages will be placed in a time capsule for opening at a future celebration.

The final Centennial Thank Offering will be taken at the WMU Centennial Celebration May 13-14, 1988 in Richmond, Va., WMU's founding site. WMU officials expect to be debt free by the end of the centennial year.

Karen Benson writes for WMU, SBC.

BIRMINGHAM, Ala. (BP) — The former national headquarters building of Woman's Missionary Union has been sold to LTC Joint Venture, composed of Land Title Company and Colonial Properties Inc. of Birmingham.

The building is on the corner of 6th Avenue North and 20th Street in downtown Birmingham. It served as WMU national headquarters for 33 years, from 1951 to 1984.

WMU officials placed a historical marker on the building June 2.

Just for the Record



A recognition service was held at Northcrest Church, Meridian, May 17 during the evening service.

Girls receiving badges from left, front row, are Michell Culpepper and Jaclyn Grant. Second row, Elizabeth Grant and Christie Vance.

Leaders are Mrs. David Grant and Mrs. Terry Plummer.



A recognition service for members of Girls in Action was held in the sanctuary of First Church, Pontotoc, June 3, with 15 girls receiving recognition.

Front row: Nancy Catherine Nauger, Lonna Johnson, Marla Crenshaw, Joli Crenshaw, Marlee Benefield, and Rebecca Waldrop; Second row: Christy McWhirter, Banji Cruse, Jessica Waldrop, Hillary Jackson, and Raegan Sappington.

A monetary gift and a bag of crafts were presented by other members of Girls in Action to Mrs. Dot Ray who will be leaving July 30 for Honduras to serve for one month as a volunteer missionary. Julian Fagan III is pastor.



Actees of Myrick Church, Laurel, was recently recognized for completing their steps. Pictured, left to right, are Lauree Taylor, queen; Christy Daniels, queen; Dixie Tice, queen regent; Rose Ray, queen regent; Brandi Dial, queen; and Angie Donalds, queen.



Lake Harbor Church, Rankin Association, recently held its GA coronation with the theme "God's Promise."

Pictured, front row, are Crystal Rhodes, Brandy Rhodes, Melanie Clark, Jennifer Mills; back row, Susan Irby, Candace Collins, Valerie Hudgins, and Sandra Irby.

Joy Rachel is director, and Roy Clark is pastor.

Staff Changes

Danny Moss has resigned Sand Ridge Church (Scott), to accept the pastorate of Macedonia Church, Sequalena, near Meridian, effective July 1.

He is married to the former Marion Monk, and they have one daughter, Katie Michelle.

Moss is a graduate of ECJC, Mississippi college, and New Orleans Seminary. He is the son of Mr. and Mrs. D. C. Moss of Carthage. Mrs. Moss is the daughter of Mrs. Karhry Moe of Farmhaven.

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Thursday, July 23, 1987

BAPTIST RECORD PAGE 9

Fellowship (Jasper) celebrates 150th year

Fellowship Church, Route 1, Enterprise, will celebrate its 150th anniversary, July 26. Lunch will be served at the noon hour, following with after-

noon service. Fellowship Church has had 40 pastors in its 150 years. Lester Gardner is pastor.

Book Reviews

THE AUTUMN YEARS by J. Clark Hensley (Dallas Printing Co., Jackson, 22 pp. \$2.00) J. Clark Hensley, executive director emeritus of the Christian Action Commission, Mississippi Baptist Convention, currently serves as the acting family ministry consultant for the Mississippi Baptist Convention Board. Here he shares with the reader his thoughts and conclusions about the autumn years of life. As usual with his writings, this little book contains vivid, interesting selections, easy to be applied to the reader's own life.

The four sections are The Autumn Years — a Time for Reflection; When Autumn Leaves Fall; Come Before Winter; and Some Call it Autumn, Others Call It God. Reflections in the

first section cover life's investments, life's dividends, memories, and hope. Other sections discuss the needs and concerns, adjustments and changes of the autumn years, as well as important decisions, use of leisure, and spiritual resources.

In addition to his own thoughts, Hensley has added several poems and prayers and quotations from other writers on the subject of the autumn years. One of these is Owen Cooper's "If I Had My Life to Live Over."

The beautiful full color cover is a photograph of trees in autumn leaf, by Barry L. Mobley. Senior adults will especially profit from this book, but persons of all ages will find in it material to store away for further meditation in the future. — AWM

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SUNDAY SCHOOL LESSON COMMENTARIES

A new life in the Spirit is a powerful life

By Julian W. Fagan, III

Romans 8:1-14, 26-27

Who has the Spirit of God? Is it merely a few who provide evidence by certain audible signs? By no means! Anyone who has received Christ


Fagan belongs to Christ and has the Spirit of Christ dwelling in him (v. 9). It is for this man that there is no condemnation, no doom; for he has been set free from the condemnation the law brings to sin and even is free from the stimulation of sin that the law entices. He therefore has a new life that fully meets the requirements of the law because the Spirit of God endwells him and empowers him to live no longer according to the sinful nature (flesh) (v. 4).

The receiving of Christ rearranges the focus of the believer's mind; he no longer sets his eyes

UNIFORM

or heart on what the sinful nature desires, but rivets his mind on what the indwelling Spirit desires (v. 5). The Spirit through the accomplishments of Jesus Christ infuses righteousness into the believer by his very living presence. It is his presence in you that begins to give true life even to your mortal body (vv. 9-11). The Christian therefore has a new focus in life and the power to live this new life because he has a new body partner, the Spirit of Christ himself. The Spirit is a guarantee from God of an eternal home in heaven (2 Cor. 5:5) and is the seal upon our souls of our forthcoming inheritance (Eph. 1:13-14).

But the Spirit's purpose is not simply future. He lives within the believer to provide power today to overcome the burden of sin and guilt.

He is the enabler to improve ourselves to live the effective Christian life. He is the source for overcoming the feelings of helplessness as we face sin and hopelessness as we face weakness.

However, for his power to be released within us, we must realize our obligation — not to continue to live according to the sinful nature (v. 12). One can be Christian and still focus on sin; he will be miserable, but he can do it. To continue to live with the mindset brings complete frustration. We are required, in order to experience true life, to put to death the lingering misdeeds of the sinful nature.

Herein, you make a choice. A choice with your mind and your will. The believer must recognize his sonship to God and be led by the spirit within him (v. 14). In so doing, he is freed to live.

Yes, it is a struggle! It is a frustration with which we war daily, however, as we engage the struggle we progress from the bondage we feel to sin into the freedom of being a child of God

(vv. 20-21). We are in the process of becoming. We must with our minds recognize that Christ has saved us, realize that his Spirit indwells us, and with our wills reject the pull of the sinful nature, and restore the power of the Spirit to remove the control of sin. We must recognize, realize, receive, and resume the reality!

Not only is the Spirit our power, he is our partner in prayer (vv. 26-27). He helps us in our weakness. He goes to God for us. When we are at a loss to convey those feelings, he communicates with God in a way so deep it can only be described with language like "groans" or "sighs." And God knows exactly what our body partner asks for us — he hears him, he knows his mind, because he prays according to God's will. We know that prayer is always heard and answered (I John 5:14).

New life, a freed life, a happy life, a powerful life is not only a possibility, it is a reality — in the Spirit. Live it!

Julian Fagan is pastor, First, Pontotoc.

Seals opened, of judgment and assurance for saved

By Rex Yancey

Revelation 6:2-5, 8-9; 7:2-4, 9, 14

As the seals are opened, history unfolds itself before John's eyes. John is seeing, in advance, the end of terror and judgment which could bring in the golden age of God. In verses 1, 3, 5, and 7, the invitation is given to the four horses and their riders to come forward on the stage of history.


Yancey The four horses and their riders stand for four great destructive forces which will be dispatched against the evil world by the holy wrath of God. These riders are not to be identified with historical figures, but they are forces of destruction and agents of wrath.

The white horse and its rider stand for conquest. Other interpretations of this passage have been suggested; however, it seems that militarism and armed strength fit the passage

BIBLE BOOK

better. The white horse stands for victory. A white horse was always ridden by a conqueror in a triumphal march. This horse symbolized, along with others, one of the forces which was to bring the downfall of the Roman Empire.

The red horse and its rider stand for war. This horse and rider will take peace from the earth. They stand for the destructive strife which sets man against man and nation against nation in a chaos of tragic destruction. The great sword the rider carries identifies him as war. Since war was the bloody means of carrying out conquest, it was natural for the red horse to follow the white one.

The black horse and its rider stand for famine. This famine causes great hardship, but it is not desperate enough to kill. There is wheat at a prohibitive price. The three main crops of Palestine were corn, wine, and oil. A measure of wheat or three measures of barley would cost

a denarius. John is foretelling a situation in which a man's whole working wage would be needed to buy only enough corn for himself for one day, not counting his family.

The pale horse and its rider stand for pestilence. Hades followed this horse and its rider to gather up its prey. Authority was given to them over one-fourth of the earth to kill with every conceivable means. Here we see the dread effects of pestilence which always follow war and famine.

The fifth seal reveals the souls of those who died for their faith. The souls of these martyrs are beneath the altar. Their life blood has been poured out as an offering to God.

The sixth seal reveals terror in all the earth. The Jews believed that a cosmic upheaval would signal the endtime. All of the things which seemed so stable would be unstable in the last days. These days will be characterized by universal fear.

In chapter 7, God's representative comes from the East. There is hope in the midst of

destruction. The figure 144,000 stands for all the churches of God on earth at any one time. In due time, they are to be merged with the great crowd beyond all counting and drawn from every nation.

In verse 11 and 12, the picture is of a series of great concentric circles of the inhabitants of heaven. On the outer ring stand all the angels. Nearer the throne are the 24 elders (faithful people of God); still nearer are the four living creatures (best of nature); and before the throne are the white-robed martyrs.

In unison, all the inhabitants ascribe praise to God. They praise him for his goodness in creation and redemption. All barriers that existed on earth are down in heaven. The way into the presence of God is opened to every faithful soul.

Heaven is the solution for hunger, thirst, pain, and the blistering sun. Christ will end the world's hunger, pain, and sorrow. The Lamb will faithfully shepherd his flock.

Rex Yancey is pastor, First, Quitman.

Speaking boldly is nature of first century church

By Al Finch

Acts 28:23-28, 30-31

The book of Acts begins with a question about the timing of the restoration of the kingdom. Jesus refused to discuss time schedules but encouraged his followers to witness in the Holy Spirit from Jerusalem to the "uttermost part of the earth" (Acts 1:6-8). The story that follows tells how a small, dedicated, Christ-centered group overcame social, economic, religious, social and political barriers to proclaim the kingdom of God.


Finch In a brief span of time the witness was borne from Jerusalem, to Syria, to Asia Minor, to Macedonia, to Achaia and finally to the imperial city of Rome. The narrow provincialism of restoring the "kingdom of Israel" (Acts 1:6) gives way, in the bold witness of the Gospel, to all that "will hear it" (Acts 28:28).

Frank Stagg suggests in his *The Book of Acts* that the purpose of the book is contained in the last word of the Greek text. The word is "unhinderly," an adverb. This strong and abrupt

LIFE AND WORK

ending may be a dramatic emphasis on the bold advance of the kingdom of God. The proclamation of Paul and the church was "with all confidence, no man forbidding." Or as J. B. Phillips translates it, "with the utmost freedom and without hindrance from anyone."

This kind of freedom without hindrance must characterize the witness of God's people in our generation. "Speaking boldly" is evident in our lesson passage and becomes essential for the advance of the Gospel.

The witness is aggressive in his encounter with those who need the Gospel. Paul went to the Jewish leaders in Rome to enlist them in his defense and open the door for ministry (Acts 28:17-23). As was obviously his plan, they came "in great numbers" to hear of the sect that "everyone . . . is spoken against." The initiative for witness always lies with the Christian.

Paul was the bold witness who saw every defense an opportunity for the furtherance of

the message of Christ. Beyond his defense are the appointments that involve "great numbers." Paul was not able to go to them so they came to his "lodging." We are not sure how much freedom Paul had . . . perhaps under house arrest he was under constant guard by Roman soldiers. Even in this circumstance he had a plan for witness that bore testimony even in adversity. The telling of the story of Christ is all important. When one desires to witness he will always find an audience.

Paul's method of witness was cultivative in nature. He "expounded and testified" to those who came about the Kingdom of God. The message was distinctively Christian as he "persuaded them concerning Jesus." The law of Moses and the prophets became scripture for Paul as he boldly declared the unique Christian message. The Jewish leaders had a background for acceptance of the law and prophets. This good beginning opened the doors for the true witness.

Where the gospel had been proclaimed, it had been divisive. Some believed and others refused the story of Christ (Acts 28:24-25). The "sweet savour of Christ" is to one "death unto death" and to another "life unto life" (II Cor.

2:14-15). In the controversy the decisive nature of Christianity resulted in the departure of some. Paul quotes Isaiah 6 where God calls Isaiah. For Isaiah some would refuse to hear. The picture is that of a man grown so obese that his eyes will not open nor his ears hear. Spiritual blindness is willful. Final rejection came when Paul declared the "salvation of God has been sent to the Gentiles; they will listen." No witness should ever despair some men will not believe.

The presentation is always emphatic. It included the message of the kingdom of God. The kingdom is not a locality, but an attitude. The kingdom of God is within you. The story of Jesus Christ is the distinctive quality of the Christian message. There is no room for anything less than or more than Christ if we are Christians. Now there is clear evidence that a break has been made with Judaism. Christianity affirms its separate origin but not its Jewish heritage.

Speaking boldly is the nature of the first century church. Overcoming their barriers was the result. For our confused day we need to reaffirm "bold speaking."

Al Finch is pastor, First Church, Greenwood.

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July 10, 1987

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Baptist Record

BWA council meets in Jordan, approves million dollar budget

By John M. Wilkes

AMMAN, Jordan (BP) — The General Council of the Baptist World Alliance approved a slate of resolutions on religious liberty and world peace, a report urging a new organizational structure study, and a million-dollar budget during its annual meeting here.

From the opening sessions, the council members were welcomed by the Jordanian people — both officially and unofficially.

The Jordanian cabinet's minister of occupied territory affairs, His Excellency Marway Doudin, told 300 council members, committee personnel, and study commissioners that the Jordan River, less than a half-hour's drive from Amman, must evoke a wide range of religious sentiments and historical anecdotes.

The resolution of appreciation to the Baptist Convention of Jordan, the council's spiritual hosts during the week, included gratitude to the Jordanian people and recognition of Doudin's representation of the prime minister of the Hashemite Kingdom of Jordan.

Fawaz Ameish, president of the Jordanian Convention, welcomed the guests "in the name of the Lord Jesus Christ, our Redeemer," and on behalf of the Baptists and Christians in Jordan.

"We, the Baptists, are a very small number in this country, but we worship the Lord in freedom and peace under the patronage and wise leader-

ship of the king of this country, King Hussein Ibn Talal, and his wise government," Ameish said.

The BWA council voted to approve the membership application of the Evangelical Baptist Church of the Ivory Coast, a body with some 3,000 church members. The new organization brings to 137 the number of alliance affiliates in 144 countries. The Ivory Coast affiliate was the only one of eight applicants approved.

The BWA men's department requested that it take the initiative in raising \$250,000 to help send 100,000 Russian-language Bibles to the Soviet Union next year. The BWA has been assured that its Soviet affiliate, the All-Union Council of Evangelical Christians-Baptists in the Soviet Union, received in writing an import permit for legal delivery of the Bibles.

It will be a joint project of the BWA and the United Bible Societies in Stuttgart, Federal Republic of Germany. The amount represents one-half the total needed.

The newly-approved budget is the first million-dollar budget in BWA history.

In other actions, the council gave approval to preliminary plans and budget figures for the 16th Baptist World Congress in the summer of 1990 to be held in Seoul, Korea, and heard words of welcome from the Baptists of Korea.

Also meeting were the BWA's four divisions and six study commissions,

as well as its men's, women's, and youth departments.

The council approved a recommendation that a new division of promotion and development be added to the existing Baptist World Aid, communications, evangelism, and education, and study and research divisions. The new division will direct its attention to fund-raising activities which, in addition to the operating budget, will help finance the ministries of BWA divisions and departments.

In a closing business matter, general council members accepted a report from the BWA structure committee calling for a wide-ranging study of the world organization. Andrew McRae, president of Acadia Baptist College in Wolfville, Nova Scotia, Canada, presented the committee's report saying, "... in this review there can be no exempted areas."

John M. Wilkes is director of the BWA department of communications.

HOUSTON (BP) — Houston Baptist University has received a gift of real estate from Sun Exploration and Production Company valued at more than \$1 million, announced HBU President E.D. Hodo. The proceeds of the gift will be applied to the William H. Hinton College of Education and Library Tower Campaign and will qualify for the current matching gift program.



Peay receives plaque

Isaac Charles Peay, a 1949 graduate of Mississippi Baptist Seminary, was presented a plaque by Richard Brogan, President. Peay attended classes in Hattiesburg.

The presentation was given to Peay at the 11 a.m. worship service at the Galilee M.B. Church in Saint Louis, June 14.

Heart patient gives

GUAYAYBI, Paraguay — A man with a heart ailment walked to a medical clinic where Southern Baptist missionaries William and Frances Skinner gave him medicine and book-

Peay was born in Stone County, near Wiggins. He received the bachelor of theology, master of theology, and doctor of theology degree from the Mississippi Baptist Seminary. The Seminary awarded him an Honorary Doctorate in 1978. Dr. Peay has taught at the Western Bible College Extension Department in Saint Louis.

Heart patient gives heart to Jesus

ed him for a check-up. Months passed and he didn't return. Then, Mariano appeared for a church service and accepted Christ.

The Skinners gave him reading glasses and he joyously read the Bible for the first time. Then, he brought a friend who got glasses and the same joy. Mariano died of a stroke the next week. At his funeral, his only relatives present "were his brothers and sisters in Christ," noted Mrs. Skinner.

SCRAPBOOK

Come back yesterday

Deep in the woods
By the moon's pale glow
An old house stands
As it did long ago.

So many memories
I catch my breath
Memories of birth
And memories of death

Memories of laughter
And memories of tears
Memories of happiness
Contentment and fears.

An old farmhouse
Just falling apart
Yet it bears a special place in my heart
It creaks in the wind and seems to say
'Come back to me, O yesterday!'

—Ruth Norsworthy Crager
State Line

The difference Christ makes

He makes the difference in what I see
Makes the difference in what I'll be.
Makes the difference in the way I walk
and even in the way I talk.

Christ makes the difference in the way I live
I want to always do his will

To tell others of his way
and share his love everyday.

He'll make the difference when I die;
I'll see my Lord by and by.
There I'll sing and praise his name;
Christ will always be the same.

—Frank Lowe
Jackson

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Lazy summer day

A gallon of delight sits nearby
In the pitcher, chilled and fine.
Lemonade, delicious, refreshes,
Quenching thirsts, both yours and mine.
Lazy summer days beckon all
To rest from their chores awhile.
Take time out to invite a friend
For lemonade. Flash a smile!

—Betty Sauls
Columbia

Golden love

Golden love is as poignant and sweet
As a summer rose
Pressed in the pages of a cherished volume.
Exchanged glances
Gather memories between them,
And, like soft summer rains,
Leave a refreshing air
In their wake.
Each today is held in porcelain hands
Against the uncertainty
Of a not-so-distant tomorrow.

—Maxine E. McAdory
Jackson

Baptist Record

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July 23, 1987



The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 30, 1987

Published Since 1877

"Deep waters of suffering"

Former China missionaries rejoice over answered prayer

By Art Toalston

RIDGECREST, N.C. (BP) — Two were 98 years old and several were well into their 80s, but there was sparkle in their eyes and vigor in their speech, especially when they talked about China.

These retired missionaries had sensed the call to foreign missions back when China was a key Southern Baptist mission field. They had conquered hardship when Japanese forces invaded the mainland during World War II and when Communists rose to power a few years later.

For more than three decades, they had prayed for Christians with whom they had shared tearful, agonizing goodbyes.

They and some 30 others who worked in China reminisced — and prayed again for Christians there — during Foreign Missions Week at Ridgecrest (N.C.) Baptist Conference Center. They are a remnant of the 200-plus Southern Baptist missionaries who were assigned to China before the denomination's work there ended in 1951.

Lora Clement, 98, of Darlington, S.C., is certain their prayers made a difference. Chinese Christians "were persecuted terribly, but at the same time, the Lord kept them preaching the gospel, witnessing to his grace," she said. "Today, there are many, many Chinese who have turned to the Lord because of their witness."

Clement, who still accepts a few invitations to speak in churches, worked in China during 35 of her 44 years in missions. She supervised seven schools for girls at a time when, otherwise, girls received no education. She later did evangelistic work.

Bertha Smith, also 98, of Cowpens, S.C., prayed "the believers would stand true to the Lord, even though

they might be put to death — and many remained true." Steadfastness, she noted, is a trait of many Chinese. "If they believe it, they live it. They suffer for what they believe."

Smith, who still leads numerous prayer retreats each year, was an evangelistic worker in China from 1917 until communist forces took control.

She and two other missionaries were part of a group that took turns riding in a mule cart, then walking as they left northern China.

Olive Lawton, 86, of Laurens, S.C., believes God answered her prayers for China "in a marvelous way." She said she "cried with delight" when she heard several years ago that churches there were reopening.

Lawton was born in China, the daughter of Wesley and Ida Lawton, who opened Baptist work in the country's interior in the early 1900s. She and her two brothers and two sisters all later became missionaries to China.

Last year, she returned to China for a month with a tour group. A number of Chinese friends came to the hotel where the former educational and evangelistic worker stayed. Lawton learned of believers who had been killed but rejoiced as the visitors told of the church's perseverance. A congregation in Liu Chow had 40 worshippers when the missionaries left; now, more than 1,000.

The famous Shandong Revival of the 1930s helped undergird the church for later tribulations, Lawton said. Christians were able to say with fervor, "We've got something," she said.

Lawton worked in China from 1925 until 1950, 15 months after the communists captured her region. Her decision to leave was prompted by a Chinese pastor's worries about grow-

ing anti-Americanism. She recalled him saying, "It would be better for you and better for us if you would go away for five or six years."

Earlier, during World War II, Lawton and several other missionaries were in a Japanese concentration camp in Shanghai for eight and a half months.

Her brother, Deaver, who now lives near Ridgecrest, was confined for three years in northern China, along with a number of other missionaries. He was separated from his wife and three children all that time.

Lawton remembered cooking unrefrigerated buffalo meat and picking worms out of the rice she ate. She fondly remembered the worship times, readily quoting the first hymns and Bible verses the detainees shared.

Imprisonment was not traumatic, she said. "If the Lord leads that way, you don't have to waste your energy feeling sorry for yourself. He's the good shepherd, and he goes ahead every time he puts his sheep out."

Martha Franks, 86, of Laurens, S.C., also left China in the early 1950s after a worried pastor asked her, "Please don't come to church anymore." He also asked Franks not to speak to her Chinese friends on the street. Grace Wells, 89, of Darlington, S.C., was told by another pastor, "I want to ask you not to visit in the homes, unless they invite you."

"We just didn't have the urge to go (leave China), until it got dangerous for the Chinese," said Wells, a former evangelistic worker who still teaches a Sunday School class at Ebenezer Baptist Church in Florence, S.C. She was "distressed . . . depressed" in leaving China. "You didn't know what was going to happen to the folks left behind. But I just believed the real Christians would carry on, regardless." Wells began her work in China in 1923.

"These people have gone through deep, deep waters of suffering," Franks said, "and they've come out as refined gold. They have the loveliest spirit."

They don't want to talk about their suffering but rejoice in what God has done to bring them through," Franks, who worked in theological education, went to China in 1925.

In praying for the Chinese church, "You couldn't put into words what you felt. You just lifted it to the Lord and committed it to him, knowing that the gates of hell could not prevail against it." With millions upon millions of believers there now, Franks reflected, "It's more than we could have done if we had stayed there."

Art Toalston writes for the Foreign Mission Board.

Olive Lawton literally prayed for decades after China closed its doors to foreigners. The former missionary to China, who now lives in Laurens, S.C., prayed for the church's ability to persevere. China's doors have reopened, and to Lawton, 86, it's a reminder that no one should underestimate the power of prayer. At her retirement center, she continues praying daily in a special room with a world map. She and several others use red pins to note places needing special intercession. (BP) PHOTO By Joanna Rinneo

Evangelism strategy needs adult plans

By Frank Wm. White

GLORIETA, N.M. (BP) — Baptism statistics are declining because churches need to adjust their evangelism strategies to reach increasing numbers of adults in the population, evangelism consultant Tom Lee said.

"Churches need to realize that their situations have changed in the past 10 years but their evangelism strategies have not," said Lee, evangelism consultant for the Sunday School department of the Southern Baptist Sunday School Board.

Lee led a seminar at a Sunday School Leadership Conference at Glorieta (N.M.) Baptist Conference Center on how to increase baptisms through the Sunday School.

When two-thirds of the Sunday School enrollment was in the preschool, children and youth areas, churches focused evangelism efforts on the younger age groups with good results in baptism statistics, Lee said. However, in the past 10 years, Southern Baptist Sunday School enrollment has shifted with the nation's population, and two-thirds of the enrollment is adults rather than younger age groups, he pointed out.

"We may be baptizing more adults, but we are not baptizing adults in the same proportion as we baptized younger age groups 10 to 20 years ago," he said.

Lee cautioned that if churches continue to rely on the Sunday School and

evangelism strategies they used 10 years ago, baptism statistics likely will continue to decline and churches will not understand why.

While churches must continue evangelistic approaches to children and youth, they must have new plans for reaching adults as well, he said. "Many churches don't have a strategy to reach adults even though 74 percent of the nation's population is now adult," he noted.

Frank Wm. White writes for the Sunday School Board.

130 in prison

Christians on probation in U.S.S.R.

U.S.S.R. (EP) — The International Representation for the Council of Evangelical Baptist Churches of the Soviet Union reported that as of January 1, 1987, there were 130 Evangelical Baptist prisoners in the USSR. Two who were recently released were placed under official surveillance by the KGB and police for a year. Christians on probation are not allowed to attend worship services, entertain other Christians in their homes, or travel anywhere outside their city or town. They are required to be at home every day from

8 p.m. to 6 a.m., and the police or KGB may enter their home at any time without warning to ensure that there are no violations of probation.

One of the prisoners released was Baptist pastor Mikhail Khorev, 55, who, during the seven year sentence, had been frequently confined to punishment cells and subjected to brutal treatment. One such torture came from the "Afrikanka," a special cell with iron spikes protruding from the floor making it impossible to sit or lie down. Confined for days on end, the prisoner eventually collapses on

the spikes, resulting in multiple bruises which make a light-skinned person appear "like an African." Khorev has served four prison terms, a total of 12½ years.

Another of the prisoners released, Peter Peters, an evangelist, was first arrested for preaching the Gospel at the age of eighteen. Now 44, his release concludes the fifth such prison sentence for Christian activities. "In our Lord is found an inexhaustible fountain of inspiration and courage, from which his persecuted people draw strength," said Peters.

Editorials . . . by Don McGregor

Clean up the roads

I have returned recently from another short vacation trip to Texas, and it was a heart-warming sight to see crews out on the roads picking up trash. They were on the interstates and the byways.

There is no telling how much money this activity saves the state of Texas, for there are many thousands of miles of roads there. A story by Michael Culbreth in the Jackson Clarion-Ledger points out that the Mississippi Highway Department spends more than \$750,000 each year just to get the trash picked up in this state. And the crews do not nearly cover the state in their efforts.

Culbreth says that this is \$750,000 spent each year on nothing.

As has been pointed out on these pages before, in Texas there is a program called "Adopt a Highway." All kinds of groups — churches, civic

organizations, businesses, and others — adopt stretches of highway and pledge to keep their stretches clear of trash.

It works pretty well. For the most part, the Texas highways and roadways are free of trash.

The crews that were sighted were pretty large groups, usually. That is the way to get it done. A large number of people can clean up a sizeable stretch of roadway without taking a great deal of time.

The culprit in the whole situation, of course, is the person who throws the trash out of his car. In some out-of-the-way places where trash crews are not assigned can be found old tires, articles of furniture, plastic bags full of stuff, and who knows what else? Only an insensitive, uncaring person would leave such junk behind. And those things are not thrown out of car

windows. They are hauled to the spot and left there on purpose.

Mississippi has no such program as is found in the Texas "Adopt a Highway" plan. Such a concept would serve us well. As it is now, Mississippi uses highway crews; and in some cases, prisoners are pressed into service. It is no reflection on the work of those groups; but with other people doing the highway clean up, they could be used in some other capacity.

It would take awhile to get it going. It would take some education to get participants working. It is working in Texas, however; and it could work here.

The Legislature could adopt a resolution calling for such a program when it meets next January. That wouldn't put it into motion, but it would pave the way for some other organizations to get busy.

Surely it is worth a try.

Guest opinion . . .

Abortion: a life and death issue

In 1973, the Supreme Court ruled that a woman has a constitutional right to decide with her physician whether to terminate a pregnancy. This 7-2 ruling by the high court has had a dramatic impact on the nation's abortion practices.

According to the Southern Baptist Christian Life Commission, the year before the Supreme Court ruling there were 586,760 abortions in the United States. But by 1981, available statistics reveal that number had climbed to 1,300,760 — 358 legal abortions per 1,000 live births.

Unmarried women account for 81 percent of all abortions in the United States. Of these, 1 percent are obtained by women under 15; 27.5 percent by women 15-19; 35.2 percent by women 20-24; 20 percent by women 25-29; 10.6 percent by women 30-34; and 5.7 percent by women 35 and older.

But there is more. In 1981 (the last year with official statistics), one-third of all abortions were obtained by women who had previously had abortions. And statistics show an increasing trend toward repeat abortions.

About 50 percent of all reported abortions occur within the first eight weeks of gestation. About 90 percent are performed in the first trimester of pregnancy.

Women obtaining abortions tend to be young, under 25 years of age, white and unmarried. Most of them have had no previous live births. Seventy-nine percent of the women who had abortions in 1983 were unmarried. In 1972, it was 70 percent. The number of married women who had abortions

decreased from 30 percent in 1972 to 21 percent in 1983.

But abortion is not only a problem just in the United States. Japan, apparently, has the highest abortion rate in the world with 120 abortions for each 100 live births in 1980. China, which currently has a one-child family policy, has a very high abortion rate among its 1.1 billion citizens.

In 1974, it was estimated that 70 percent of all pregnancies in the Soviet Union were terminated by abortion. Abortions in Hungary in the 1960s exceeded live births, and in 1980 it was estimated that 98 abortions per 10 live births took place in Bulgaria; 99 per 100 live births in Romania; and 76 per 100 live births in Cuba.

And it is shocking to discover that America's abortion rate is about double that of Canada, England and West Germany. Also, it is higher than in countries such as France and Sweden where far more permissive sexual mores prevail.

According to the SBC Christian Life Commission, "The present legal

situation in this country, for all practical purposes, permits the casual use of abortion as a means of birth control. A frivolous approach to sex relations, conception, pregnancy, and abortion is socially irresponsible and morally indefensible."

American Christians in general — and Southern Baptists in particular — must rediscover the sacredness and value of human life and urge the passing of laws to protect the fetus. The commandment, "Thou shalt not kill," must be understood to apply to the fetus as well as to the fully developed person.

There may be rare instances — very rare — when abortion is justified. But abortion as a means of birth control, as is widely practiced today, is repugnant and totally without defense.

To be specific, it is a sin! And the God who creates and gives life will hold this wicked nation responsible for what may be its grossest sin.

J. B. Fowler, a former pastor of First Church, McComb, is editor of the Baptist New Mexican.



The Baptist Record

VOLUME 111 (ISSN-0005-5778)
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

NUMBER 24

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A day of prayer

A day of prayer for world peace is being sponsored Aug. 2 by the Mississippi Baptist Christian Action Commission and by the Southern Baptist Christian Life Commission.

Surely this is a time when such a prayer effort is needed. The airwaves have been filled lately with material relating to the fighting going on in Nicaragua and between Iran and Iraq. The Persian Gulf conflict finds the United States directly involved as our ships and planes escort Kuwaiti oil tankers out of the gulf and into the Indian Ocean.

We are involved also in the Central America conflicts as we support the rebel forces in Nicaragua.

The Russians are still entrenched in Afghanistan. Religious forces are fighting in Northern Ireland. Fighting is leaving Beirut in shambles. There

is unrest in the Philippines and in Korea. Hunger is causing riotous behavior in Mozambique. A Southern Baptist woman from Houston, Texas, is being held captive by forces there.

All of this is more than we can handle as human beings. We need help. The only source of help, now and always, is the Lord. Aug. 2 is the time that we need to all join in concerted prayer to ask the Lord to help us deal with these situations.

The scripture selected for the day of prayer is "Blessed are the Peacemakers," found in Matthew 5:9.

So the Lord will bless our efforts as we seek to bring peaceful solutions to the world's problems. What is left is for us to seek the Lord's help as we prepare to search for the peaceful solutions.

Guest opinion . . .

Life is fragile

By Bob J. Gibson

life needed to have a more priority assigned to them.

One of the most urgent things that I wanted to accomplish was to tell other people about my Saviour and to share with them the plan of salvation. I truly believe that this should be the number one priority in every Christian's life. We should strive to have the ever present comfort that there is more to life than what this world has to offer. Death for the Christian is just the beginning of a new life!

I do not think that we should seek to end our lives on this earth in any untimely or unnatural way. However, I do think that we should make the most of every opportunity presented to share our values and thoughts with those whom we come in contact. We should look around us and see the beauty of nature, the beauty of life, the best in our neighbor, and strive to promote unity and good-will among all. Yes, we will see some less fortunate, some abused, some neglected, some making the wrong decisions, and others without proper direction seeking solutions to their problems while creating additional problems for themselves and those around them.

We, who know Jesus Christ as our Lord and Saviour, need to share what we have with others, so that they too might realize the peace that comes from knowing Him.

We can be satisfied with less material things, but a certain inner dignity must be present for people to really help themselves. We all have varying skills and abilities. No one else can do some things for us. Each of us will have to give account for the way we use or abuse the talents, which were entrusted to our care. Let's not put off until it is too late to do life's most important tasks! Remember: Life is fragile, handle it with care!

Bob J. Gibson lives at Meridian.

SUNDAY SCHOOL LESSON COMMENTARIES

Six trumpets announce judgment and woes

By Rex Yancey

Revelation 8:1-3, 13; 9:4, 11, 20-21

The breaking of the seals continues. The purpose of the sealed judgment is to fortify the patience of the saints by assurance of God's providence and the ultimate victory of the church. However, this is only part of the prophet's mission. This is also a warning to the ungodly. The trumpets form a series of visions pronouncing God's judgment against the wicked. Verses 1-5 are a transitional section: the silence in heaven (v. 1-2), and the incense of victory (v. 3-5).

The silence in heaven has been interpreted from two points of view. One view looks on the half-hour space of silence as being symbolical of delayed judgment; (idiomatic expression) judgment is coming but it is delayed. The second view is that the silence in heaven is for dramatic effect. Already John has seen the in-



Yancey

BIBLE BOOK

struments of judgment, the demand for judgment, the terror of the wicked at approaching judgment, and provision for God's people during judgment.

What is next? Even the hosts of heaven are silent, waiting anxiously to see what comes. They see, as does John, seven angels each with a trumpet in hand. The seals were used to hide things; trumpets were used to announce things. What will they announce? This is the question in the minds of the heavenly hosts as they wait in silent expectation.

The seven angels were God's servants ready to be dispatched. In both the Old and New Testaments the trumpet is always the symbol of the intervention of God in history.

In verse 3, a censer was filled with fire, incense and prayer, and fire was cast upon the earth. As a result the whole world is pictured as being under the grip of divine judgment.

Much of the symbolism of the trumpet judgments is derived from the plagues in Egypt. The vision of trumpets indicate calamity that will occur throughout history, again and again.

Verse 13 is a prelude to the last three trumpet woes. The last three woes deal with the souls of men. The eagle is used in apocalyptic writing to suggest swiftness and unerringness. The inhabitants of the earth are the ungodly. The church has been sealed. The church has invoked God's blessing. Part of these woes is God's answer to the prayers of his saints.

The fifth trumpet (9:1) brought the scourge of locusts. A huge star becomes personified, and having fallen, exposes a yawning abyss. At first there are great clouds of smoke which darken the sun. Gradually the smoke gives way to locusts.

It must be understood that this is symbolic language. It is also pageantry, and the details are used to make the play more impressive. Do not become so interested in the details that you miss the actor's lines.

Dana says this vision symbolizes the hellish spirit which penetrates the earth or the forces of decay which God has in his hand for retribution upon defiant Rome. One thing which brought about Rome's downfall was a series of corrupt rulers and leaders. Such a spirit of internal rottenness is pictured here as coming from within the empire (out of the earth) to work toward her destruction. God has now indicated two instruments which he can use to cut down the oppressors of his people: natural calamity and internal decadence.

The sixth trumpet describes the third instrument God will use to bring Rome to its knees. In verse 13 and following, John pictures the Parthian Calvary from the land of Euphrates. This group was Rome's most dreaded enemy and a constant threat to her eastern border. God is going to use external invasion to defeat Rome for oppressing his people.

Christians may suffer with the Romes in history, but not in judgment. Rome will never triumph over Christianity!

Rex Yancey is pastor, First, Quitman.

“Can I make it?” God has determined that you will

By Julian W. Fagan III

Romans 8:28-39

The struggles people face are no less in number than the waves on the ocean. There are a few times when the sea is calm, but most often the lumps of water are shoving the person. At times they are white with anger and threaten to crash life into tiny pieces. When the waves roar with ferocity we cry, “Can I make it?” The answer for the believer is a resounding Yes!

How can I have this confidence? Because of the goodness of God confirmed not just in my experience but in his Word. God works in all things for good — for the believer. Note the qualification here. Not those who simply love God; loving God does not bring salvation — trusting Christ does. Those who trust Christ do love God and have been called according to God's purpose (v. 28). For each of these God works for good in everything. Is everything

good? No! But in everything God is working to bring good.

What is good? The answer is not in the dictionary or human desire, it is in v. 29 — “to be conformed to the likeness of his Son.” God is at work in every believer to produce the likeness of Christ. God has purposed from the beginning of time that his people would become like his Son. Christlikeness is our goal, it is our predetermined destiny. It is to that end that He has called us, justified us, and glorified us (past tense, and spoken with such certainty that it is considered to have happened.)

The certainty of our destiny is confirmed further by God's action in history. He demonstrated he was for us by giving his Son, and if he did not spare his Son, will he not give us all things (v. 32)? Ponder that. In addition, this Son who died for us is interceding for us. He bore our sins, obtained our forgiveness, was raised to life, and speaks to God for us (v. 34).

Who can take us away from a God who loves

like that? We may experience trouble, hardship, persecution, and danger, but though we face death, feel like we are going to be slaughtered, feel like we will never get another breath of air, God is with us. More than just being with us, he is actually at work in the waves that pound us to bring good to us. He is through our circumstances building us, growing us, maturing us to be like his Son. Therefore, we do not simply survive the storms, but we emerge victorious — like a conqueror and more, because God has loved us in and through the waves that pound us (v. 37).

If death cannot beat us, neither can life. If the future cannot despair us, neither can the present. If the demons cannot defeat us, neither can the powers of the world. In fact, in true reality, nothing in all creation can keep God from loving us. He has given his Son. We are in his Son, his Son is in us. We are all in the Father. We shall never be separated from the love of God.

Does that take away the struggle? No. Nor does it cause the sea of life to always be calm.

It does not mean that life will always be kind or that people will always be supportive. It means that God is at work, not only in the best times but also in the worst, and he is always working to bring what is truly good.

We are prone to gauge life by the turning of our circumstances. God is saying, “Your circumstances do not determine my love, my presence, or my involvement.” God is always working to bring good out of the waves of life. The wonder is that he does make good to come out of our messes. God is making silk out of a sow's ear. We cannot, but he can.

Your struggles may be as numerous as the waves on the sea, but God is in them working for you. The circumstance will not always be good, but God is. The next time the waves roll and pound you and you cry from within, “Can I make it?”, remember “that in all things God works for the good of those who love him, who have been called according to his purpose” (v. 28). Not only can you make it, God has already determined you will make it!

Julian W. Fagan III is pastor, First, Pontotoc.

Foundation for ministry: experience with Jesus

By Al Finch

I Timothy 1:5-7, 12-19

This lesson marks the beginning of a new unit entitled “Who is a minister?” The next three lessons deal with this subject. This week the topic is “Foundation for Ministry,” which obviously is an experience with Jesus Christ. At a time when various ministries are available and demanded, of the Christian Church, the believer must be sure of his foundation.

The CONTENT of the experience is love (I Tim. 1:5). Paul stated that the result of his instruction (commandment) is love — a love that is always self-giving, never self-seeking. All of the believer's actions and intentions should find their origin in this love. This love grows out of three areas of life.

“A pure heart” reflects unmixed motives.



Finch

LIFE AND WORK

There is no effort to self-praise but all his desire is to help one to come nearer God. Love can function in this atmosphere.

“A good conscience” indicates that the believer's love grows out of an assurance that his life is at peace with himself or with God.

“By faith unfeigned” is a statement of how love functions in an atmosphere of sincere faith. A faith is sincere where there is no hypocrisy. The believer desires truth and communicates it.

This ministry is in vivid contrast to those who have departed from the ministry of love. These teachers have turned aside from the faith. Barclay translates I Timothy 1:6, “Some of these people of whom I am talking have never even tried to find the right road, and have turned aside out of it to empty and useless discussions.” Those false teachers are characterized by talking rather than service. Evidently much

of this idle talk regarded “the law.”

The caricature that is pictured in the passage indicated that the basic idea was Jewish exclusivism. Before one could become Christian he must be Jewish. The ministry of love is to center Jesus Christ not the law.

Paul gives thanks for the salvation he received in Jesus Christ (I Timothy 1:12-17). Three things which Jesus did for him: he enabled him, counted him faithful and put him in the ministry. Paul was emphatic that God had strengthened and called him to his ministry. When men no longer believe the supernatural, one of the first ideas lost is the call of God to ministry. Paul labored confidently under the assurance of the call of God.

Three words suggest the foundation of Paul for his ministry: his previous life (I Timothy 1:13), the grace of God (I Timothy 1:14), and the obtaining of mercy (I Timothy 1:16). Paul was notorious as an element of opposition and destruction to the church. “Blasphemer” indicated that “persecutor” and “injurious” are

understood as ultimately against God. Paul makes an effort to explain his actions as “ignorantly in unbelief.” He placed himself in the attitude of the Gentiles who did not know God.

One significant truth characterizes Paul's foundation for ministry (I Timothy 1:15). “Christ Jesus came into the world to save sinners.” God had saved “the chiefest of sinners;” his grace was sufficient for all. In the salvation of one, an example is given to all who need him (I Tim. 1:16).

Every minister has the charge committed unto him as does Timothy (I Timothy 1:18-19). Ministry for good in an evil world is warfare. One is expected to fight the good fight. This good fight included “faith and a good conscience.” The metaphor changes from warfare to shipwreck but the idea is graphic. A minister may find that his life has not measured up if he is not faithful . . . “shipwrecked.”

Successful ministry involved a sure foundation.

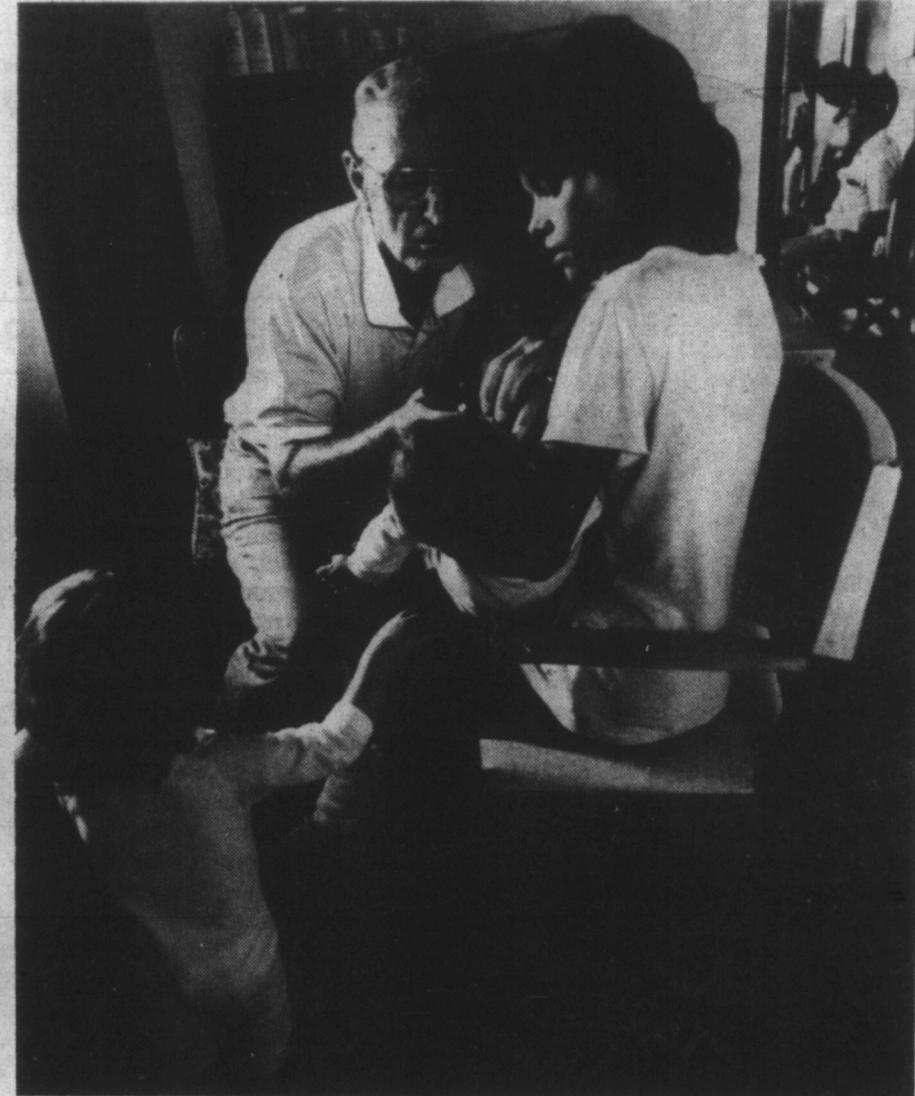
Al Finch is pastor, First, Greenwood.

Baptist Record



After 36 years on the mission field, Southern Baptist missionary Frances Skinner could still teach Sunday School beneath a mango tree whenever necessary. This Sunday School class and church are the fruit of a medical clinic started two years ago by Frances and her doctor husband, Bill. Dur-

ing their time in Paraguay, they started a school, a medical clinic and five churches. The Skinners, who began their work in Paraguay in 1951, left in early July for their final furlough before retirement. (BP) PHOTO By Don Rutledge



Southern Baptist missionary William Skinner spent his career healing the sick and sharing the gospel in Paraguay. He treated victims of hurricanes and floods, saved the fading life of a snake bite victim and made sure babies were born healthy. Some rural people like this mother traveled for hours to reach the rural clinic which he and his wife, Frances, opened two years ago in a town that had no medical service and no electricity, indoor bathrooms or telephones. (BP) PHOTO By Don Rutledge

Baptists say goodbye to legend in Paraguay

By Eric Miller

ASUNCION, Paraguay (BP) — Baptists have said goodbye to a legend in Paraguay.

He's missionary William Skinner, who with his wife, Frances, worked 36 years bringing both physical and spiritual health to the people of the South American country. In July the missionary physician and his wife packed up a careerful of memories and left for their final furlough before retiring in Nashville, Tenn.

In Paraguay, the couple touched the lives of people in ways that go beyond normal medical care: flood victims to whom they carried food, medicine and the gospel; a boy healed after a deadly snake bite; and children who stopped getting hookworm when Skinner insisted their mothers put shoes on their feet.

There's a generation that can read and write because the Skinners found a forgotten community that had no school and started one. There are doctors, lawyers, and businessmen who accepted Christ while in Sunday School classes taught by Mrs. Skinner.

And there are members of five strong churches the Skinners started. Starting those churches was challenging. The Skinners went to city officials in one Catholic stronghold to ask permission to conduct an open-air church service, but the officials refused.

When Skinner persisted, he was told his life would be in danger if he conducted the service. But he refused to give up and finally got permission.

The service drew a good crowd and there were no disturbances. While handing out tracts door-to-door and inviting people to church, the Skinners

sometimes encountered residents who tore up the tracts in their presence.

Some of the churches they started met under mango trees through hard rains and oven-like heat until they could afford a building.

After one congregation got a church building, the tin roof nearly caved in as non-Christians hurled a volley of rocks and bricks at the building during a service. The Skinners and congregation sang hymns louder and louder to drown out the noise until it stopped.

Sometimes, they broke away from their church planting work to help in disaster relief. Skinner even went to Honduras to give medical attention to hurricane victims.

When flood waters isolated a community on a hill in southern Paraguay, the Skinners loaded a boat with food and supplies and went to help. After distributing the supplies, they treated the flood victims for parasites, infections, and malnourishment. Then they conducted Bible studies and handed out tracts to many who hungered spiritually.

Returning home after the flood, the Skinners stopped by a secular radio station, as requested by a town official. Skinner was ushered into a studio and given a microphone. As he finished explaining the flood relief work, the announcer broke in: "Now, Dr. Skinner will give us a spiritual message for today." He seized the opportunity.

Staying on the mission field for 36 years was trying at times — especially when the Paraguayan government stripped Skinner of his right to practice

medicine shortly after arriving on the field. But he attended medical school classes in Spanish and proved his competency by passing more than 30 examinations.

It was trying for Mrs. Skinner, who had a tendency toward homesickness. "I never got used to being separated from family and friends," she said.

This separation occasionally intensified, such as the time Skinner got a long-distance call at the hospital in Asuncion. When he returned home, he was crying. His father had died of a heart attack.

They had to miss the funeral because boat travel was the only way home. They also missed Mrs. Skinner's mother's funeral, a brother's funeral, their children's college graduations, and a son's wedding.

As they moved closer to retirement, Skinner dreamed of finding a rural area lacking medical services and Baptist work where he and his wife could start a medical clinic.

They had raised four children, started four churches, Skinner had served as mission chairman, Mrs. Skinner had taught a Bible study and led weekly prayer meetings in Asuncion, and he had served as chief of medical staff and chief of pediatrics at Baptist Hospital in Asuncion for 32 years. Still, the basics of missions work called them.

They found Guayaybi — a dusty village lacking cars, indoor bathrooms, electricity, telephones, and mail delivery — and started their clinic.

News of the clinic spread beyond the village. People began walking and

riding in horse-drawn wagons for two hours — passing secular doctors and herb healers — to see Skinner at the clinic. They handled 6,500 patient visits in two years, giving away medicine, tracts, Bibles, and eyeglasses.

If a patient at the clinic had family problems or personal problems, Skinner took time to counsel the patient. Mrs. Skinner coached mothers on child rearing and nutrition.

Patients lingered at the clinic past dark on Thursdays for a church service. Skinner preached and Mrs. Skinner, playing a harpsichord, led the congregation in hymns. In May, this congregation, which originated from the clinic, organized into a church and broke ground to construct a church building.

The idea for a medical clinic came to Skinner as he used his Sundays off from the hospital to travel about in rural areas to treat the sick. He regularly visited the small village of Walter Insfran, about 70 miles from Asuncion. He drove as far as he could on a dirt road. Then he traveled the last six miles on foot or horseback.

A villager usually waited with a horse to help him finish the last six miles. One especially hot day other doctors advised Skinner to postpone the trip until a cooler day. "No one will meet you at the road," they said.

"It's too hot today for a horse to walk that far." Nevertheless, he went. No one was waiting for him at the end of the dirt road, but Skinner put his medical supplies on his shoulder and walked the six miles to the village.

The people were happy to see him

and yet amazed that he had made the trip. He treated many sick people that day and then preached about God's love for them.

"There won't be another like Dr. Skinner who does lots of good things," says Rosalino Navarro, whom Skinner led to Christ at the clinic. "You can see in Dr. Skinner the love of God."

Eric Miller writes for the Foreign Mission Board.

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July 30, 1987